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THE FOURTH REPORT *of* THE BOARD OF MISSIONARY PREPARATION

(FOR NORTH AMERICA)

EDITED BY

FRANK KNIGHT SANDERS, PH.D.

DIRECTOR

Published by Order of the Board

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Mr. Fennell P. Turner, Chairman, New York City.
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Professor Charles R. Erdman.
Dr. John R. Mott.

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THE CONSTITUTION

I. Name

The Board shall be called "The Board of Missionary Preparation (for North America)."

II. The Aim

The Board of Missionary Preparation shall have for its aim to secure the most adequate kind and quality of preparation for those who are in training for foreign missionary service.

III. Organization

1. The Board of Missionary Preparation shall be appointed by and be responsible to The Foreign Missions Conference of North America.

2. It shall be composed of not more than thirty-six members, who shall be appointed for not over three years. At the first appointment they shall be arranged in three groups appointed for one, two and three years, respectively. Members shall be eligible for re-election.

3. All vacancies shall be filled by The Foreign Missions Conference of North America from nominations made by The Board of Missionary Preparation, except that vacancies occurring during the year may be filled by the Executive Committee of the Board to serve until the next meeting of The Foreign Missions Conference.

4. The officers of The Board of Missionary Preparation shall consist of a Chairman, a Secretary and a Treasurer, which shall be appointed by The Foreign Missions Conference on the nomination of the Board from the members of the Board, and who shall be members *ex-officio* of the Executive Committee of the Board.

5. The Board of Missionary Preparation shall appoint annually an Executive Committee of six in addition to the officers above named, making nine in all, whose duties shall be to carry out the aims of the Board under the methods hereinafter defined, and to report its transactions in full to the Board.

6. The Board shall hold an annual meeting at which it shall hear the annual report of its Executive Committee, consider all matters proper to its general aim, appoint its Executive Committee for the following year, and prepare its own annual report to the Conference. Other meetings of the Board may be held at the call of the Executive Committee. A majority of the Board shall constitute a quorum.

7. The Board shall have the power to create special co-operating committees, to include persons not members of the Board, for the purpose of making specific investigations or carrying out specific and temporary projects, the chairman in each case to be appointed from the members of the Board.

IV. Methods

1. The Board shall urge the importance and need of special missionary preparation as emphasized in the Report of Commission V to The World Missionary Conference, 1910.

2. The Board, through its Executive Committee and its officers, shall enter into correspondence with similar Boards in Europe, with Missionary Boards, with Theological Seminaries and Colleges, with Missionary Training Schools, with missionary leaders at home and abroad, and with institutions for special missionary preparation on the field, to discover both what is being done and what ought to be done for the best equipment of the missionary.

3. It shall maintain correspondence with Missionary Boards for the purpose of acquiring information and affording aid in the adequate preparation of prospective missionaries.

4. It shall be ready to assist young men and women who desire information and advice regarding the best way in which they individually may acquire the training necessary for their respective forms and fields of missionary service, in harmony with the policy and plans of the several Boards concerned.

5. It shall be ready to advise with the officers and teachers of Theological Seminaries and Colleges and Special Missionary Training Schools, regarding the subjects and methods of missionary preparation, to help them in finding suitable teachers and lecturers.

6. It shall be ready to advise with missionaries on furlough, who have strength and inclination for the pursuit of studies which they feel important for their future work, as to the best manner of fulfilling their desire.

V. Amendments

This Constitution may be amended by a two-thirds vote of The Foreign Missions Conference of North America, provided a written notice shall have been given to The Board of Missionary Preparation and all the Boards and Societies represented in the Conference at least three months in advance.

THE FOURTH ANNUAL MEETING HELD
IN NEW YORK CITY, DECEMBER 2, 1914

MINUTES OF THE FOURTH ANNUAL MEETING

The Fourth Annual Meeting of the Board of Missionary Preparation was held in the Conference Room at 25 Madison Avenue, New York City, December 2, 1914.

The Board was called to order at 2:00 P. M. by Chairman W. D. Mackenzie.

Members of the Board Present:

Miss Helen B. Calder
Miss Una Saunders
Pres. Addie G. Wardle
Dr. James L. Barton
Prof. Harlan P. Beach
Prof. O. E. Brown
Prof. Ernest D. Burton
Prof. Edward W. Capen
Dr. W. I. Chamberlain
Dr. James Endicott
Dr. F. P. Haggard
Pres. Henry C. King
Dr. W. D. Mackenzie
Dr. John R. Mott
Prin. T. R. O'Meara
Dr. T. H. P. Sailer
Dr. Robert E. Speer
Dr. John H. Strong
Mr. F. P. Turner
Dr. C. R. Watson
Dr. W. W. White

Dr. Frank K. Sanders, Director

Dr. John H. Strong, of Baltimore, led in prayer.

Minutes of the Third Annual Meeting, held at Kansas City, Mo., January 5, 1914, were submitted in printed form.

Chairman Mackenzie spoke of the work of the Board during the preceding year.

The following is the Report of the Executive Committee covering the period December 1, 1913, to December 2, 1914, presented by F. P. Turner, Honorary Secretary:

Your Executive Committee begs leave to present the following report of the work of the Board of Missionary Preparation covering the period December 1, 1913, to December 2, 1914:

I. *The Third Annual Meeting of the Board.*—The Third Annual Meeting of the Board was held at the Coates House, Kansas City, Missouri, on January 5, 1914, the day following the adjournment of the Seventh International Convention of the Student Volunteer Movement. The Board was in session from 9:30 A. M. until 5 P. M., with

an intermission of one hour for luncheon. An extended report of that meeting is unnecessary here, as a report of the proceedings of the meeting has been printed in the Third Report of the Board.

II. *Meetings of the Executive Committee.*—During 1914, four meetings of the Executive Committee have been held in New York City on the following dates: February 16th, June 3rd, September 18th, and December 2nd.

III. *Report to the Foreign Missions Conference.*—To the Foreign Missions Conference in session at Garden City, Long Island, January 14-16, 1914, a report was presented at the hour set apart for this purpose on January the 14th, as follows:

1. Dr. W. Douglas Mackenzie, Chairman, spoke on the work of the Board during the year 1914.

2. Mr. Fennell P. Turner, Secretary, laid before the Conference the nominations made at the Third Annual Meeting of the Board for members and officers, and the following were elected:

(1) Members whose terms expire in 1917:

President W. Douglas Mackenzie, Hartford, Conn.
Professor Ernest D. Burton, Chicago, Ill.
Professor Charles R. Erdman, Princeton, N. J.
President Henry C. King, Oberlin, Ohio.
Rt. Rev. Arthur S. Lloyd, New York City.
President E. Y. Mullins, Louisville, Ky.
Prof. G. A. Johnston Ross, New York City.
Dean W. L. Robbins, New York City.
Bishop W. F. Oldham, New York City.
Miss Helen B. Calder, Boston, Mass.
Miss Una Saunders, Toronto, Can.

(2) To fill vacancies caused by resignations:

President Mary E. Woolley of Mount Holyoke, Mass., term to expire in 1915, in place of Mrs. A. F. Schauffler.
Rev. James Endicott, D.D., of Toronto, term to expire in 1915, in place of Rev. T. E. E. Shore.
Dr. David Bovaird of New York City, term to expire in 1916, in place of Dr. Luther Gulick.

(3) Officers for 1914:

Chairman, W. Douglas Mackenzie.
Secretary, Fennell P. Turner.
Treasurer, William I. Chamberlain.

3. Reports of the following Committees of the Board were presented:

(1) On the Preparation of Ordained and Evangelistic Missionaries by Dr. Robert E. Speer, Chairman.
(2) On the Preparation of Educational Missionaries by Dr. T. H. P. Sailer, Chairman.
(3) On the Preparation of Medical Missionaries by Dr. F. P. Haggard, Chairman.
(4) On the Preparation of Women by Miss Helen B. Calder, Chairman.
(5) On Facilities for the Training of Missionaries offered by Theological Seminaries, Missionary Training Institutions, by Dr. James L. Barton, Chairman.

(6) On the Furloughs of Missionaries by
Dr. Charles R. Watson, Chairman.
(7) On Courses of Reading for Candidates under Appointment for Foreign Missionary Service by
William I. Chamberlain, Chairman.

The reports were submitted in printed form and in the brief time at the disposal of the Conference were discussed by the members of the Conference.

IV. *Changes in Constitution of the Board.*—On request of the Board, the Foreign Missions Conference took unanimous action authorizing the following changes in the Constitution of the Board: In Article III, Section 4, after the word "Secretary" the words "and a Treasurer" were inserted, and the word "and" was omitted before the word "Secretary." The amended section now reads as follows: "The officers of the Board of Missionary Preparation shall consist of a Chairman, a Secretary, and a Treasurer."

In Article III, Section 5, the word "seven" was changed to "six," so that the amended Section now reads as follows: "The Board of Missionary Preparation shall appoint annually an Executive Committee of six in addition to the officers named above, making nine in all, etc."

V. *Publication of the Third Report.*—The Third Report of the Board, which includes the constitution, the list of members and officers, the minutes of the Third Annual Meeting, the Report of the Executive Committee for 1913, and the Reports of Committees presented at the Third Annual Meeting has been published in accordance with the action of the Board. The demand from the Foreign Missions Boards made necessary an edition of 5,000 copies.

VI. *Committees for 1914.*—1. *Committees on Preparation of Missionaries for the Principal Mission Fields.*—The discussions at the Third Annual Meeting of the Board made evident the necessity of proceeding further with the investigations as to the preparation of missionaries. At the meeting of the Executive Committee on February 16, 1914, it was decided to appoint committees to investigate and report on the preparation required by missionaries appointed to Japan, China, India, the Near East, Pagan Africa, and Latin America. The following suggestions as to the scope of work of these committees were adopted for their guidance:

Committee on Preparation of Missionaries for:———

Taking as a working basis the findings on the Preparation of Missionaries reported by Commission V to the World Missionary Conference, Edinburgh, 1910 (see Vol. V of the Report); the reports on the Qualifications and Preparation of Missionaries, which have been presented to the Board of Missionary

Preparation, and the findings of the Continuation Committee Conferences in Asia, 1912-1913; this Committee is requested to suggest:

1. *For the Missionary Candidate:*

Courses of study necessary for preparation for service in:———

(1) The special qualifications (if any) on the part of the candidate, which are required for missionary service in ——— in view of the character of the people, the existing social, political, educational and religious conditions of the country and history, present status and demands of the missionary enterprise.

(2) The special courses necessary for candidates in the following:
   a. The languages;
   b. The religions;
   c. The lands and the peoples; the history and ethnology; philosophy, literature, culture; educational system; social and political system; the government and the missionary's governmental relationships;
   d. The missionary history and problems;
   e. The presentation of the christian message;
   f. Miscellaneous: e. g., First aid to the injured; the preservation of the health and maintaining physical efficiency; bookkeeping, etc., etc.

(3) a. What course can with greatest profit be taken before the candidate reaches the field?
   b. What courses can with greatest profit be pursued after reaching the field?
   c. What courses may best be taken under properly qualified instructors?
   d. What courses may with profit be taken privately?
   e. Suggestions as to courses offered in the average college curriculum and the standard curriculum of a theological seminary which will contribute to the preparation of the candidate for service in this field.

2. *For the Missionary on the Field:*
Courses of study and reading to be carried on while in active service.

3. *For the Missionary on Furlough:*
Courses of study and reading to be undertaken during his furlough period.

4. *A Selected Bibliography on:*
   1. For the candidate;
   2. For the missionary on the field;
   3. For the missionary on furlough.

1. Committees were appointed as follows:

COMMITTEE ON PREPARATION OF MISSIONARIES TO JAPAN

Prof. Edward Warren Capen, Ph.D., Chairman

Rev. R. P. Mackay, D.D.	Rev. S. H. Wainwright, M.D.
Pres. Henry C. King, D.D.	Miss A. C. Macdonald
Pres. E. Y. Mullins, D.D.	Mr. Galen M. Fisher
Rev. W. W. Pinson, D.D.	Bishop H. St. George Tucker, D.D.
Rev. Sidney L. Gulick, D.D.	President K. Ibuka, D.D.
Rev. Albertus Pieters	Prof. Edmund D. Soper

COMMITTEE ON PREPARATION OF MISSIONARIES FOR CHINA

Prof. Harlan P. Beach, D.D., Chairman

Prof. Ernest D. Burton, D.D.	Rev. A. E. Cory
Prof. O. E. Brown, D.D.	Dr. P. D. Bergen
Dr. John R. Mott	Rev. E. C. Lobenstine
Principal T. R. O'Meara, D.D.	Miss Luella Miner
Rev. James Endicott, D.D.	Rev. Lewis Hodous
Rev. Frank Mason North, D.D.	Rev. A. P. Parker, D.D.
Pres. C. T. Paul, Ph.D.	Mrs. William F. McDowell
Pres. W. W. White, D.D.	Rev. Chen Chang-Yi
Pres. F. L. Hawks Pott	Rev. A. A. Fulton, D.D.
Bishop J. W. Bashford	Rev. J. W. Lowrie, D.D.

COMMITTEE ON PREPARATION OF MISSIONARIES FOR INDIA

Rev. Fred. P. Haggard, D.D., Chairman

Rev. William I. Chamberlain, Ph.D.	Dr. J. H. Wyckoff
Bishop W. F. Oldham, D.D.	Rev. J. N. Farquhar
Miss Una Saunders	Dr. John P. Jones
Dr. Stanley White	Rev. W. B. Anderson
Miss Ruth E. Robinson	Dr. J. C. R. Ewing
Dr. W. L. Ferguson	Dr. W. J. Wanless

Mr. K. T. Paul

COMMITTEE ON PREPARATION OF MISSIONARIES FOR THE NEAR EAST

Rev. James L. Barton, D.D., Chairman

Dr. T. H. P. Sailer	Prof. Duncan B. Macdonald
Miss Helen B. Calder	Dr. Harry G. Dorman
Rev. Charles R. Watson, D.D.	Prof. Robert S. McClenahan
Mrs. B. W. Labaree	Pres. Mary Mills Patrick
Dr. M. G. Kyle	Dr. Howard S. Bliss
Dr. S. M. Zwemer	Rev. F. F. Goodsell

Dr. Mary P. Eddy

COMMITTEE ON PREPARATION OF MISSIONARIES FOR PAGAN AFRICA

Pres. C. T. Paul, Chairman

Rev. Charles R. Watson, D.D.	Rev. S. J. Cory
Pres. W. W. Moore	Rev. S. S. Hough, D.D.
Miss Addie Grace Wardle	Dr. W. M. Morrison
Prof. Harlan P. Beach	Rev. R. H. Nassau
Rev. Paul de Schweinitz, D.D.	Rev. Frederick B. Bridgeman
Rev. Cornelius H. Patton, D.D.	Dr. H. B. Frissell
Rev. A. W. Halsey, D.D.	Rev. Charles E. Hurlburt
Bishop W. R. Lambuth, M.D., D.D.	Mrs. L. B. Goode

COMMITTEE ON PREPARATION OF MISSIONARIES FOR LATIN AMERICA

Dr. Robert E. Speer, Chairman

Rev. A. McLean	Rev. E. F. Cook, D.D.
Rev. Charles E. Tebbetts	Dr. S. Earl Taylor
Bishop H. C. Stuntz	Dr. W. Cabell Brown
Dr. Egbert W. Smith	Dr. H. C. Tucker
Rev. T. B. Ray	Mr. C. D. Hurrey

Miss Belle H. Bennett

The reports of these committees are submitted at this meeting in printed form excepting the Report on Pagan Africa. We regret that illness has made it impossible for Dr. Paul to finish the report of his committee; a preliminary sketch is submitted in typewritten form.

2. *Committee on Language Study by Missionaries.*—A committee was also appointed to investigate and report on the study of languages by new missionaries; this committee to consider (1) What language study may be profitably done before leaving the homeland; (2) The value of language schools on the mission field; (3) The various methods of language study and teaching, and (4) Other questions of vital importance in connection with the mastery of the language by new missionaries. The following were appointed members of this Committee:

Prof. Ernest D. Burton, D.D., Chairman
Rev. James L. Barton, D.D.
Pres. Charles T. Paul, D.D.
Rev. Charles R. Watson, D.D.
Prof. Harlan P. Beach, D.D.
Pres. Henry C. King, D.D.
Prof. T. F. Cummings
Rev. Sydney L. Gulick, D.D.
Mr. William B. Pettus
Rev. Samuel M. Zwemer, D.D.
Prof. D. J. Fleming, Ph.D.
Prof. Robert E. Hume, Ph.D.
Prof. W. H. Worrell, Ph.D.

3. *Committee on the Preparation of Educational Missionaries.*—In view of the fact that the Committee on Educational Missionaries felt that they should continue their work for sometime longer in order to complete investigations which they could not make during the first year, they were authorized to continue their work during the year.

4. *Committee on Missionary Furloughs.*—The Committee on Missionary Furloughs was also authorized to continue its work until it had completed investigations already undertaken.

5. *Committee on the Physical Efficiency of Missionaries.*—We have been unable to organize the Committee on the Physical Efficiency of Missionaries which has been authorized by the Board.

VII. *Conferences held by the Board.*—1. Plans were made to hold last spring a conference with representatives of Theological Seminaries to consider the preparation of ordained missionaries. It was impossible to hold the conference at the time planned, so it was deferred until December 1st and 2nd. The conference, which has just adjourned, was attended by fifty-five representatives of forty-three theological institutions of the United States and of Canada, and fifty-two representatives of thirty-one Foreign Mission Boards and twenty-eight members of the Board of Missionary Preparation.

The program as arranged provided for the presentation of papers and the discussion of these on the first day of the Conference. On the next day, the report of the Committee on Findings was presented. After thorough discussion, the report was referred to an editorial committee with instruction to include the changes agreed upon. The report of this committee will in due course be presented to the Executive Committee for final action.

2. A conference of the Board with Secretaries and representatives of the Boards of Foreign Missions is called for January 12, 1915. The program has been arranged and the correspondence indicates that there will be a large attendance.

VIII. *Appointment of a Director of the Board.*—At the meeting of the Acting Executive Committee, appointed by the Committee of Nineteen, which was appointed by the Foreign Missions Conference with instructions to complete the organization of the Board of Missionary Preparation and arrange for the first annual meeting, which was held in New York on October 2, 1911, the following Minute moved by Dr. James L. Barton and seconded by Dr. John R. Mott was adopted:

"It is our judgment that a permanent paid officer to be known as the Director of the Board of Missionary Preparation is a necessity, if the work of this Board is to be made a success."

A committee consisting of W. Douglas Mackenzie, John R. Mott, Robert E. Speer, and Fennell P. Turner was appointed to nominate a Director at the first annual meeting which was called for December 6, 1911.

At that meeting of the Board, the recommendation of the Acting Executive Committee regarding a Director was adopted by the Board. The Nominating Committee reported that the Committee was not in a position to nominate a man for this position, and, at their request, the Committee was discharged and the matter of nominating a Director was referred to the Executive Committee of the Board.

At the meeting of the Executive Committee held subsequently, they reappointed as the committee to nominate a Director, W. Douglas Mackenzie, John R. Mott, Robert E. Speer, and Fennell P. Turner.

At the Foreign Missions Conference held in January, 1912, the action of the Board of Missionary Preparation regarding the necessity of having a paid officer to be known as Director who would give all his time to the work of the Board of Missionary Preparation was presented to the Conference and the Conference took action authorizing the Board to secure funds sufficient to employ a Director of the Board

of Missionary Preparation (See Report, Foreign Missions Conference, pp. 49-72).

At the second annual meeting of the Board, held December 6, 1912, the Executive Committee reported that "Much time and effort have been given to find a Director of the Board of Missionary Preparation, but we regret to report that we are not able to make a nomination at this time. One man well qualified for the position was selected and approached. He gave the proposal careful consideration, but could not see his way clear to accept."

The Committee during the next year continued the search for a Director, but was compelled to report to the annual meeting held on January 5, 1914 that they were unable to make a nomination.

At the meeting of the Executive Committee held on June 3, 1914, the nomination of a Director was again considered. Dr Speer, a member of the Committee on Nominations, was invited to the meeting of the Executive. A number of names were presented and discussed at length. The sentiment of the meeting was favorable to the appointment of Dr. Frank K. Sanders, President of Washburn College, Topeka, Kansas, as Director.

A sub-committee was appointed with instructions to consult with the Committee of Reference and Counsel at its session on June 4th and, if no objections were raised, to extend a call to Dr. Sanders. The Committee of Reference and Counsel heard the statement of the Committee and decided that they had no authority to pass upon the appointment of the Director of the Board.

The Committee had an extended conference with Dr. Sanders at which the work of the Board was fully explained and the duties of Director outlined. In view of the fact that under the Constitution, the Executive Committee had no authority to engage a Director for a period longer than the next meeting of the Annual Conference, at which time it is necessary for the Conference to act on the nomination, Dr. Sanders was called to serve until the end of the current year, with the understanding that his appointment as Director would have to be confirmed by the Conference.

After the conference with Dr. Sanders, the sub-committee submitted in writing to the members of the Executive Committee their recommendation that his salary be fixed at $4,000 per annum. This suggestion was approved.

At the earnest request of the Committee, Dr. Sanders consented to adjust his plans so that he could enter upon his duties as Director on June 15, 1914.

We recommend the nomination of Dr. Sanders as Director for the next year.

IX. *The Finances of the Board.*—The funds required to carry on the work of the Board have been provided by the Committee of Reference and Counsel, at whose request the fiscal year of our Board has been changed to cover the period April 1st of one year to March 31st of the succeeding year. We have therefore revised our budget to cover the period, December 1, 1913, to March 31, 1915. The revised schedule of expenditures proposed for that period is as follows:

Expenses of Annual Meeting:		
Traveling Expenses (Members)	$ 800.00	
Court Stenographers	309.90	
		$1,109.90
Committee Work		593.33
Director:		
Salary	$3,166,63	
Expenses	500.00	
		3,666.63
Executive Committee Expenses:		
Traveling Expenses (Members)		150.00
Office Expenses:		
Stenographers and Clerks	$1,441.00	
Extra Stenographers and Clerks	250.00	
Stationery and Office Supplies	79.47	
Messengers	3.45	
Postage	83.67	
Telegrams and Telephones	50.56	
		1,908.15
Printing		1,000.00
Miscellaneous		71.99
		$8,500.00

To meet these expenditures the Committee of Reference and Counsel has provided $8,500, of which $6,000 has been received. The balance, $2,500, will be paid in January, 1915.

A Finance Committee consisting of F. P. Turner, Chairman, Charles R. Erdman, John R. Mott, and William I. Chamberlain, Treasurer, ex-officio, has been appointed. A satisfactory system of accounting has been adopted and Mr. W. G. Schramm, Bookkeeper of the Committee of Reference and Counsel has been appointed Bookkeeper, to serve without expense to our Board.

X. *Nominations.*—It is necessary to present to the Foreign Missions Conference at its meeting in Garden City nominations for officers

of the Board, and for members to fill vacancies in the membership caused by the expiration of the term of office of the following:

Rev. James Endicott, D.D.	Robert E. Speer, D.D.
John R. Mott, LL.D.	Prof. John H. Strong, Ph.D.
Pres. C. T. Paul, Ph.D.	Rev. Charles R. Watson, D.D.
Dean James E. Russell, Ph.D.	Pres. Wilbert W. White, Ph.D.
T. H. P. Sailer, Ph.D.	Pres. Mary E. Woolley, Litt.D.

Respectfully submitted on behalf of the Executive Committee.

Dr. Frank K. Sanders reported concerning his work since entering upon his duties as Director on June 15, 1914, as follows:

I am glad to have the opportunity of expressing my keen satisfaction in representing, in an executive capacity, this body of missionary specialists. The importance of the work committed to the Board of Missionary Preparation calls for a membership which will approach its problems with seriousness, zeal, and rich experience. The correct solution of our complicated problems involves the widest possible survey of the great missionary fields, the most scientific organization of the data thus secured, the clear formulation of the educational methods to be utilized, and the wise encouragement of the institutions and organizations in North America whose support will be essential to the success of the specific institutions or enterprises which will make possible an increased efficiency in the preparation of those who are going to the foreign mission field.

The task before us belongs not merely to the thirty-six members of the Board of Missionary Preparation, but also to the foreign mission Boards of North America and their devoted missionaries throughout the world, and to the agencies for missionary education, both at home and in the foreign field. It would be proper to say that hundreds of missionary experts in our country and throughout the world have been contributing to the work of preparing the nine Reports which are before you for consideration to-day. Before these reports are brought to their final form, at least a thousand separate criticisms will have been received and utilized.

I take this opportunity, also, of expressing my own appreciation of the wisdom which conceived the idea of a joint occupancy of this whole nineteenth floor by the organizations which are working in the interests of all the foreign mission Boards and missionary enterprises of North America, and of the generosity and foresight of the individuals and mission Boards which made this occupancy possible. In my short experience I have come to realize that our own efficiency as a Board is

multiplied many times over by our convenient quarters in close connection to these other organizations, and especially in connection with the useful and rapidly growing library.

My work as your Executive has been largely shaped thus far by the necessity of making ample preparation for the Conference which has just been held, and for this Annual Meeting.

As I look at the task before me, it formulates itself in a ninefold way: the necessity, first of all, to maintain an efficient office, which will deal with a far-ranging and greatly varied correspondence; secondly, to co-operate with the Executive Committee in its work of organization, direction, and planning the work of the Board; thirdly, to support and supplement in all feasible ways, the work of the various investigating committees appointed by the Board; fourth, to carry out the details of the plans made for the various conferences which the Board holds from time to time; fifth, to render all possible assistance to foreign mission Boards, especially to their Candidate Secretaries, in formulating the most helpful replies to questions which may be raised by candidates or missionaries regarding the wisest use which may be made of their limited time for preparation or for education; sixth, to undertake and carry on such special investigations or tasks as may be determined upon by the Board; seventh, to represent the interests of the Board with other organizations; and lastly, to establish a relation of confidence and co-operation between the Board of Missionary Preparation and the organizations or institutions interested in the training of missionaries.

This work is sufficiently varied, important, and extensive to merit the devoted effort of any man. Its greatest significance, however, lies in the fact that the unifying activity of the Director makes available the collective wisdom and efficiency of a very large number of busy specialists who could not wisely undertake, as individuals, the great tasks they assume as a group with enthusiasm and success. Relying upon your collective wisdom to formulate the policies the Board is to follow, and with your active co-operation as individuals in the execution of the plans that are made, the opportunity for constructive, educational leadership seems unsurpassed. In such an important and far-reaching task I deem it an honor and a privilege to have a share, and pledge, without reserve, for the coming year, my own share in the important work which has been committed to this Board.

On motion of Dr. King, the printed program which had been distributed was adopted as the order of the day.

The Chairman appointed the following Committee on Nominations: Charles R. Watson, John H. Strong, and Edward W. Capen.

Dr. John R. Mott made a statement in regard to the facilities which had been made possible for the Board of Missionary Preparation at 25 Madison Avenue and the fund from which the income of the Board would be provided.

The Chairman called attention to the fact that the term of Messrs. Watson and Strong, who had been appointed members of the Committee on Nominations, would expire with this year. It was voted to nominate them members of the Board, terms to expire in 1918, and they were instructed to include their own names in the class of members whose terms expire in 1918.

The report of the Committee on Special Preparation Required of Missionaries Appointed to China was then presented by Prof. Harlan P. Beach, Chairman.

The report of the Committee on the Special Preparation of Missionaries for India was presented by Dr. Fred P. Haggard, Chairman.

The report of the Committee on the Special Preparation of Missionaries for Japan was presented by Dr. Edward W. Capen, Chairman.

The report of the Committee on the Special Preparation of Missionaries for Latin America was presented by Dr. Robert E. Speer, Chairman.

These reports were discussed by various members of the Board.

On motion of Dr. Mott, it was voted that the Executive Committee make necessary provision to secure unity in the reports of the various committees to be presented before they are printed in final form.

It was also voted on motion of Dr. Burton that a committee consisting of women members of the Board consider and

report on the references to the preparation of women which appear in the reports of various committees.

It was voted on motion of Dr. Speer that the Executive Committee take steps which may be necessary to revise the report on the Preparation of Ordained and Evangelistic Missionaries.

At 5:30 the Board took a recess until 8:00 in the evening.

Following the recess the Board was called to order at 8:00 o'clock by the Secretary, who explained that Chairman Mackenzie was obliged to leave the city at 7:00 o'clock.

The Secretary called for nominations for a Chairman pro tem. On nomination of Dr. Barton, Dr. King was elected Chairman pro tem.

Dr. King took the chair.

Dr. Watson, on behalf of the Committee on Nominations, presented the following report:

Your Committee on Nominations beg leave to report as follows:

1. We nominate the following persons as members of the Board:

(1) To serve until 1918:

Rev. George Drach, Philadelphia, Pa.
Rev. James Endicott, D.D., Toronto, Ont., Can.
John R. Mott, LL.D., New York City.
President C. T. Paul, Ph.D., Indianapolis, Ind.
Professor Henry W. Robins, Ph.D., Rochester, N. Y.
Dean James E. Russell, Ph.D., New York City.
T. H. P. Sailer, Ph.D., New York City.
Robert E. Speer, D.D., New York City.
Rev. John H. Strong, Ph.D., Baltimore, Md.
Rev. Charles R. Watson, D.D., Philadelphia, Pa.
President Wilbert W. White, Ph.D., New York City.
President Mary E. Woolley, Litt.D., Mount Holyoke, Mass.

(2) To fill the unexpired term of Martin G. Brumbaugh, resigned,
President J. Ross Stevenson, D.D., Princeton. Term to expire in 1916.

2. For officers of the Board:

W. Douglas Mackenzie, Chairman.
F. P. Turner, Secretary.
Wm. I. Chamberlain, Treasurer.

3. For members of the Executive Committee:

James L. Barton, Ernest D. Burton, John R. Mott, J. Ross Stevenson, James Endicott, Miss Helen B. Calder. W. Douglas Mackenzie, Fennell P. Turner, and William I. Chamberlain, ex-officio.

4. For Director of the Board:

Rev. Frank K. Sanders, Ph.D., to serve at a salary to be recommended by the Finance Committee and adopted by this Board.

5. In view of the fact that the fiscal year of the Board of Missionary Preparation has been changed to cover the period April 1st to March 31st of the succeeding year, it is recommended that the terms of all members of the Board shall expire on March 31st of the year named, and that the officers elected at this meeting shall serve during the year beginning April 1, 1915 and ending March 31, 1916, it being understood that the terms of the officers and members of the present year expire March 31, 1915.

Respectfully submitted,

CHARLES R. WATSON,
JOHN H. STRONG,
EDWARD W. CAPEN.

The report of the Committee on Nominations was adopted.

Mr. Turner presented, on behalf of the Executive Commitee, the following recommendations:

The Executive Committee submits the following recommendations with reference to the work of the Board of Missionary Preparation for the next year:

1. *Investigations to be made—*

That committees be appointed to investigate and report upon the special preparation necessary for foreign missionary candidates if they are to be adequately prepared to present the Christian message to adherents of different non-Christian religions (it being understood that these committees are not to make studies of these religions but are to report upon the preparation which missionary candidates should make in order to be properly prepared to present Jesus Christ to the people to whom they are sent).

2. *Conferences—*

(1) That conferences of the Board of Missionary Preparation be arranged with the officers and members of the foreign mission Boards located in Boston and in Philadelphia, provided the proposal is considered favorably by the officers of the Boards located at those centres.

(2) That a conference with regard to Training Schools be held some time during the year.

3. *Publication of the Fourth Report—*

That the Fourth Report of the Board of Missionary Preparation when published include the following: (1) The report of the Fourth Annual Meeting; (2) The report of the Committees on the Preparation of Missionaries for China, Japan, India, the Near East, Pagan Africa, and Latin America; (3) The reports of the conferences with representatives of Theological Seminaries in North America and with representatives of Foreign Mission Boards, with the papers and discussions at these two Conferences.

4. That the following budget for the year April 1, 1915, to March 31, 1916, which was submitted by the Finance Committee, be adopted:

Expenses of Annual Meeting:		
Traveling Expenses (Members)	$ 800.00	
Court Stenographer	100.00	
		$ 900.00
Committee Work		600.00
Director:		
Salary	$4,000.00	
Expenses	700.00	
		4,700.00
Executive Committee Expenses:		
Traveling Expenses (Members)	$ 400.00	400.00
Office Expenses:		
Stenographers and Clerks	900.00	
Extra Stenographers and Clerks	250.00	
Stationery and Office Supplies	100.00	
Messengers	10.00	
Postage	150.00	
Telegrams and Telephones	75.00	
		1,485.00
Printing		1,000.00
Miscellaneous		100.00
		$9,185.00

Action on these recommendations was taken as follows:

1. On motion of Dr. Barton, the investigations proposed were adopted, and a Committee, consisting of W. D. Mackenzie, John R. Mott, and F. P. Turner, was appointed to report at the next meeting of the Executive Committee with regard to the investigations to be made and the personnel of the Committees.

2. In regard to conferences to be held, it was voted to approve the conferences proposed for Boston and Philadelphia.

Following the discussion of the advisability of holding a conference with the representatives of Bible and Missionary Training Schools, upon motion of Dr. James Endicott, it was voted to substitute for that conference a conference in the interest of the training of women for foreign missionary service. This conference to be arranged by the Executive Committee.

3. It was voted to include in the Fourth Report of the Board of Missionary Preparation the report of the Conference with Representatives of Theological Seminaries, held on December 1 and 2, 1914, and the report of the Conference with Representatives of Foreign Mission Boards to be held on January 12, 1915.

On motion it was voted that the reports of the special committees on preparation of missionaries for the different countries be revised by the chairmen of these committees, and submitted in proof form at the Foreign Missions Conference at Garden City, January 13–15, 1915, and that the chairmen then be allowed three months for revision of their reports, in light of criticisms and suggestions received from the members of the Foreign Missions Conference and other correspondents, after which the reports are to be printed in the Fourth Annual Report of the Board.

4. The Budget was approved.

The report of Committee on the Special Preparation of Missionaries for the Near East was presented by Dr. James L. Barton, the Chairman.

In the absence of President C. T. Paul, Chairman of the Committee on the Special Preparation of Missionaries to Pagan Africa, on account of illness, his report was presented in typewritten form by Dr. Frank K. Sanders. Since the

report was not complete, it was recommended that it be finished and submitted in printed form at the Foreign Missions Conference in January.

The Committee on Missionary Furloughs, through Dr. C. R. Watson, the Chairman, reported as follows:

Your Committee on Furloughs of Missionaries reports that with the exception of a few minor changes yet to be made, the report is ready to be printed as a leaflet for the use of the Boards, to be distributed to their missionaries. It is believed that the value of the report to the missionary returning on his furlough lies in its many suggestions f the uses that may be made of the furlough period:

It was voted to authorize the printing of the report in separate pamphlet form, the quantity to be determined by the orders received from the Foreign Mission Boards.

The Committee on the Preparation of Educational Missionaries reported through Dr. Sailer, Chairman:

Your Committee on Preparation of Educational Missionaries has been continued because it was felt that owing to the limitations of time certain important questions had not been included in the investigations. Another statement and questionaire has been prepared and sent out to missionaries in all parts of the world accompanied by a copy of the report as already submitted, requesting suggestions and corrections. Replies are already being received, and in due course the report will be revised in the light of the additional information and criticisms.

Dr. Burton made the following report of progress concerning the Committee on Language Study:

Your Committee on the Study of Language by foreign missionary candidates would make simply a report of progress. We have gathered much material and have made some progress in organizing it, but are not, as yet, prepared to issue the report in any valuable form.

The Board adjourned, after prayer by Dr. James L. Barton.

REPORTS OF THE COMMITTEES ON PREPARATION FOR VARIOUS FIELDS

REPORT OF THE COMMITTEE ON THE SPECIAL PREPARATION NEEDED FOR MISSIONARIES APPOINTED TO CHINA

MEMBERS OF THE COMMITTEE

Professor Harlan P. Beach, D.D., F.R.G.S., Chairman, New Haven, Conn.
Professor Ernest D. Burton, D.D., Chicago, Illinois.
Professor O. E. Brown, D.D., Nashville, Tennessee.
Reverend James Endicott, D.D., Toronto, Canada.
John R. Mott, LL.D., New York City.
Reverend Frank Mason North, D.D., New York City.
Reverend Canon T. R. O'Meara, LL.D., Toronto, Canada.
President C. T. Paul, Ph.D., Indianapolis, Indiana.
President Wilbur W. White, Ph.D., D.D., New York City.

At the outset it should be stated that the Committee assumes that no candidate will be able to perfect himself in all the studies and practical processes here mentioned. Nor are all of them desirable for every prospective missionary to China. The Committee recommends them as generally useful, with the proviso that the needs and aptitudes of each candidate or missionary should be considered in the light of probable future tasks, and in full consultation with those who are in a position to advise him or to co-operate with him in making his preparation effective. It is further premised that the fuller one's general preparation is, the more rewarding will be one's later life investment. The broad general foundations of the North American college or university curriculum are desirable for most candidates. So, also, is experience in teaching or evangelistic work.

Candidates are reminded that a special series of reports upon the preparation demanded for ordained men, educationalists, medical missionaries and for women has been published by the Board of Missionary Preparation as its Third Report. It can be secured at the Board's office in New York. Women candidates are especially recommended to read pages 106-129 of that publication, as it is assumed in this report that they will have read it and hence many things are left un-

said. They are also reminded that only slight reference is made to them, since their preparation is not greatly different from that required for men. All candidates may find it advantageous to read the article entitled, "The Preparation of Missionaries at Home and on the Mission Field," found in the October, 1913, issue of *The International Review of Missions*. Earlier and most helpful general statements upon the subject are fully set forth in Vol. V of the Report of the World Missionary Conference of 1910.

A. Qualifications for Missionaries to China

While primitive peoples demand missionaries of special strength, since they must be competent to raise tribes from savagery to the status of the more advanced races, even more desirable is it that candidates for China should be able to minister to an ancient people rapidly assimilating the full-fledged program of Occidental culture and religion.

The qualifications desirable in candidates for Chinese service will be manifest in what is said of the preparation recommended for prospective missionaries to China. For the sake of clearness they are more explicitly stated here.

1. *Physical Qualifications.*—China is a comparatively favorable field from the point of view of health. A person from North America will not find the climate much more taxing than in certain parts of Canada and the United States. Yet there is a difference between the biting cold of Manchuria and the depressing heat of summer in the subtropical provinces of the southern half of the Republic. Moreover, the location of the majority of mission stations within unsanitary cities makes the conditions more trying than if missionaries were living outside the city walls. In this respect, however, there is noticeable improvement in the newer stations.

The diseases of China are not such as especially afflict foreigners—cholera, small pox, etc. Yet intelligent vigilance

is most desirable for the missionary. Weak digestion and tendency to bowel troubles would militate against one attacked by sprue or dysentery. Tubercular complaints are so common among the Chinese that persons having such tendencies would need to exercise especial caution. There is no greater strain upon the nerves in China than in any other rapidly developing non-Christian country, with its incessant and taxing demands upon the worker. Yet the continuous dryness of North China is unfavorable for nervous people; and, in general, persons who have been on the verge of a nervous breakdown should not be sent to China.

The physical ability to labor continuously and to stand the strain of emergencies demanding mental and nervous expenditure is a great asset. Those who do not possess it will need to educate their conscience and will to the point of withdrawing wholly from certain activities, or of stopping work before the strain is too great, to renew it when sufficiently rested.

2. *Mental Fitness.*—At present the average missionary to China does not need to have as acute powers of argumentation as he would for work among the higher classes of India. Those who have done creditably the work of North American colleges and graduate schools are intellectually qualified for almost any task in China. Mental adaptation should be possible, particularly for work among ignorant people, and especially for the women. Linguistic ability is an obvious desideratum. The work of the educator and literary missionary demands an unusual mental equipment and adequate training, while an increasing number of special tasks call for an intellectual preparation far beyond the ordinary.

3. *Social Qualities.*—These are particularly desirable for those who wish to influence the educated classes and, to a less degree, all classes in society. The "guest room" will increase in importance with the coming years, even if it is losing the old-time air of taxing etiquette and formality.

Politeness and scrupulous regard for the sensibilities of others are requisites here and, likewise, a broad-minded charity for the opinions and beliefs of others. Conversational powers are also desirable, but here again they need not be hampered by the old traditional, ready-made formulas, these having largely given way among the educated to a desire to talk of matters of vital interest to the new national life and aspirations. In a word, China missionaries must be gentlemen and gentlewomen of good parts and social qualities and of limitless ceremonial patience.

4. *Political Interest.*—Men who have no interest in the political status of China will not prove acceptable among influential Chinese. One must be alive to the eager life of the new Republic, and be prepared to contribute his views in an unpartisan and sympathetic manner to the formative movements of the day. Yet the missionary should be neutral as regards parties and emphasize political measures tending to the people's economic, social, intellectual and moral betterment.

5. *Spiritual Qualifications.*—The merely moral man is not needed in China, as no country has more resounded with moral sentiments and proverbs,—as impotent to affect life as they are prevalent in Confucian circles. Vital religion is correspondingly and imperatively demanded and should be the certain possession of every missionary. A living, experimental knowledge of the great Christian essentials is indispensable. Devotion to Jesus Christ as the source of life and faith is a primary qualification; for the Chinese have for nearly two and a half milleniums bowed before the throne of an idealized Confucius. Disinterested goodness and Christian brotherhood will always help to carry conviction and will win lasting friendships.

6. *Ecclesiastical Requirements.*—The rising Church in China demands missionaries who are more loyal to the Kingdom of God than to any single denomination, although this

demand need not obliterate proper denominational distinctions. Federation is in the air and co-operation is increasing every year. Candidates who are out of harmony with this spirit would better go to another field or remain at home. Even more important is it for missionaries to be humble, not lording it over God's heritage, but willing to decrease that the Chinese leadership, when sufficiently competent, may increase. Ability to work cordially with those differing from us both denominationally and racially is an essential of successful churchmanship in the new China.

7. *Versatility and Symmetry.*—The foregoing are the outstanding qualifications of men and women who should be also characterized by versatility and symmetry. China's renaissance calls for every sort of healthful contribution to an expanding national life. The more diversified the gifts and acquisitions and the character of the missionaries, the greater will be their influence upon the future of a people destined to stand foremost among the races of Asia. The making of a nation, the foundation laying of the Church of God in rejuvenescent China and its subsequent development should stir every ambition of the missionary candidates and lead every one of them to give the strength of his life to preparing worthily for so glorious a service.

B. Courses of Study for Candidates for Mission Service in China

I. Studies to be Emphasized in Undergraduate Institutions. In specifying certain undergraduate courses it must not be understood that other studies are to be neglected; these are listed as being particularly worthy of attention because having a more intimate relation to the practical work of missionaries to China than other more general courses. In some institutions the studies here suggested for undergraduates are not provided in the curriculum. In such cases, any that seem especially desirable may be taken as graduate

work at the seminary or at a training institution. In the following list of studies, those which are more important than the others are italicized: *Bible courses, ethics,* anthropogeography, ethnography, *Oriental history, history of civilization* or other historical courses suggesting lessons for China's renaissance, *sociology, politics and government, international relations,* psychology, *the principles and history of education,* philosophy, *economics, music* for women candidates especially and domestic science, and debate for the men.

II. Studies of the Theological Seminary Worthy of Special Emphasis. It is desirable that all men candidates for China, except physicians, business agents, printers, architects, builders, and those who expect to devote themselves exclusively to educational work, should take a full theological course. If anything is to be omitted, Hebrew and Greek can most wisely be dispensed with, in case the latter language has not been fully mastered in preparatory school and college. Here again the subjects most desirable as related to the practical work of the missionary are italicised, though all of the courses are important, as well as others not in this list: *Old and New Testament introduction, interpretation of the books of the Bible and mastery of their contents, biblical theology, comparative religion* or *history of religion, early church history, church polity, religious education,* practical theology especially in its discussion of methods of social work, *general apologetics* and *voice training,* particularly for those who expect to be evangelists or itinerate in country districts. It should go without saying that the best methods of pastoral approach and of personal dealing with the individual soul are of primary importance to the missionary.

III. Studies Having Special Reference to China and Its Missions

The following studies are not usually provided for in

undergraduate or theological institutions, but must be undertaken in institutions of special missionary training, or in the missionary department of theological seminaries. Otherwise candidates for China will need to follow such courses of reading as are suggested under Division E. As the latter plan will be adopted by many, brief remarks pointing out the relation of readings suggested to the work in China will be added.

1. *Physical Studies of China.*—The candidate should know with some particularity the main divisions of the country, not only as provincially divided but more particularly as to its orographical divisions and differentiated regional areas. Emphasis should of course be placed in this and the following physical studies upon the region and province or provinces in which his own Society labors.

Climatic and the consequent health conditions in various parts of the Republic should receive some attention, especially when a Society has missions in more than one section between which the candidates may choose. Rainfall and tropical heat in the South might make a field unsuitable when the more favorable climatic and health conditions of the North would be quite safe.

A knowledge of the resources of different sections is advisable as a subordinate object of study, since these conditions will increasingly affect the character and life of the inhabitants as China develops industrially. These in turn have an influence upon the work to be done and hence upon the sort of preparation one may make.

2. *Studies of the People.*—Obviously an Occidental whose life, thought and ideals differ so widely from those of the Orient, should make every effort to understand the Chinese people. The means for making this preliminary acquaintance are ordinarily more accessible here than in China. Yet China's Committee on the Training of Missionaries wisely warns against the danger of becoming opinionated

through home studies of the people, and urges the necessity of going thither prepared for something new which should be received in an open-minded way.

The physical life of the Chinese which has been so virile, enduring and effective through milleniums that the race ranks among the strongest in the world should be inquired into. The secrets of this vitality, its foes in the past and in the new life and environment of the encroaching Occident, its relation to the dawning industrial era, its promise to the developing Christian Church, are phases worthy of attention. Medical missionaries will naturally make this a subject of special study and advanced investigation.

The mental characteristics of the race are almost equally marked, despite the partially arrested development of the educational system of the old régime. The intellectual demands of the new order and young China's response to the educational stimulus of the West are interesting points of study, but they should not prevent investigations into the mental characteristics of the unemergent nine-tenths who constitute the missionary's main constituency outside of the schools. Mental attitudes are quite as important as mental faculties and should not be overlooked in this study. Educationalists and evangelists will specialize upon this head, just as physicians should under the preceding one.

Moral characteristics should be especially studied, the more so because of the prevalent conceptions which rank the Chinese as among the most nearly atheistical of the nations. Under paragraphs 6 and 7 of this section more will be said upon this point. What is called for here is a general consideration of the race as possessing in somewhat limited degree the varied moral characteristics of the Christian Occident. Note, also, those in which the race is particularly strong.

3. *Social Environment.*—The social characteristics of the Chinese have been omitted from the preceding paragraph be-

cause deserving of greater emphasis and separate treatment. Moreover, it is not so much the social traits of the race as the environment created and dominated by these traits which should be studied.

The family as the great social unit should be thoroughly understood as far as it is possible through secondary sources. Its primary membership and secondary ramifications, its relationships, its weaknesses, its place in the community, its relation to the clan, especially in South China, call for investigation. The fundamental place of ancestral worship in the family may be studied to better advantage under paragraph 7.

The village system of China is second only to that of India in its importance to missions. Its constitution, common life, dominant characters, inter-village relationships, social functions and occasions, attitude toward innovations in belief and life, are topics to be studied.

Industrial and social groups have been too little understood in the past, and too little used for Christian ends. While the new industrialism and the effect upon the old guild system of the commerce and trade of to-day have changed the situation, the past history of industry and the influence of the important guilds should be understood in a general way, leaving to a later time specialized studies in this direction.

4. *Educational Status.*—Especially for educationalists, but likewise for all missionaries who must sustain a more or less intimate relationship to the education of the Chinese for the Church and the State, is a general study of the present educational conditions in China and in Japan important. The former are changing so constantly that this may not be easy. The background of the old education is helpful in dealing with the men of the old order, but it is far more essential that modern educational plans and methods should be known.

Religious education should be understood in outline at least, and if possible through a course of special study, as the

Chinese Church under the present emphasis of Sunday schools and adult Bible classes of the modern Occidental type calls for leadership that is practically conversant with the best Western methods. As the Government will increasingly undertake the burdens of primary education, the Church will be correspondingly free to emphasize the religious education of its children and youth.

At present China's greatest need educationally is for primary, secondary and higher institutions. The time is past when any college graduate is perfectly competent to teach in Chinese higher schools and colleges. Every man or woman who is to make this a specialized form of service should be a master of the art of teaching both through a study of theories and if possible through actual experience in teaching. It will further increase the educator's usefulness, if he is a specialist in some one important subject.

5. *Political Conditions.*—These are constantly changing and hence are most difficult to study. Nevertheless, the new missionary should know the main factors as nearly up to the date of sailing as possible. The China Committee on the Training of Missionaries recommends candidates to make *The Chinese Recorder* their source of information on the missionary aspects of politics and *The National Review* of Shanghai for purely political conditions.

Village government will have been studied under paragraph 3. Provincial and national government and politics should be known in outline as they exist to-day. Ascertain something of the influence of officials and official life as related to the missionary propaganda. China's latest constitution should be read at least and compared with that of the United States, in order to prepare missionaries for taking part in inevitable conversations on this subject.

It is likewise important that the candidate should know the relation of his own government to that of China, an outline of their diplomatic relations and of his own political

status under treaties and as an alien resident in the new Republic. America's exclusion laws and reasons for exclusion should be known. A general knowledge of international law during the next fifteen years will be greatly helpful for personal and missionary uses.

The history of China's relations to European Powers and to Japan should be understood, at least since 1898—and particularly the bearing of this history on missions. Russia, Germany, Great Britain, and Japan are the important factors under this head, with the United States as a mediator.

6. *Ethical Beliefs and Life.*—The new missionary needs to realize in his study of Confucian ethics that the lofty ideals of the Superior Man and noble sentiments of China's Throneless King are far from holding a dominant place in the daily life of the people. But familiarity with these ideals is essential to a proper appreciation of the Chinese race and will often furnish a point of contact with the people.

Buddhist and Taoist tenets will be referred to under the next heading. A study of the ethical life of individuals and of the community on certain fundamental questions is well worth while in so far as data may be available. It will also be of interest to note what methods are being used to-day to revive and extend the ethical teachings of Confucius and to learn just how the new ethical thought of the Occident, especially on its agnostic and rationalistic side, is affecting China's ethical life.

7. *Religious Beliefs and Life.*—Even more feeble than ethics is the religious power of China's three orthodox faiths, if we may venture to rank Buddhism and Taoism with the one truly orthodox faith, Confucianism. It is probable that under the new régime there will be a renewal of interest in all these religions. Indeed, the rejuvenation of the winter solstitial sacrifice under the Republic is an official step in that direction, while consequent discussion of the movement has shown that the lesser faiths have been likewise stirred

into new life. It follows that missionary candidates should study the ancient pre-Confucian religion and should know the outlines not only of Confucianism, Buddhism and Taoism, but should study as well the actual effects of these religions upon the common people. The worship of ancestral spirits is so central in Chinese life that its study should be emphasized. Chinese Mohammedanism is likewise deserving of study, especially by those in the northwestern, southern and southwestern provinces who are to labor for Moslems.

As missionary experience, especially in the provinces of Fukien and Shantung, clearly proves, it is also a subject worthy of study in certain fields as to how far the minor sects, the Tsai Li, Kin Tan, and others can be used for Christian ends. American university libraries are likely to have as much material upon these sects as can be found in China. Yet this theme is one which need not receive attention unless the candidate is going to a field where they are influential, such as the provinces mentioned above.

A parallel study, when it is possible, is that of the extent to which the educated younger Chinese are being affected by the introduction of Western forms of irreligion and agnosticism. It is unfortunate that little has been written upon this important theme, which would enable prospective missionaries to prepare themselves apologetically for future interviews.

8. *History of China.*—No nation has so prolonged and unbroken a history as China, or one which has been so ingrained into the national and individual life. The nation and its people cannot be fully understood and appreciated unless one has an outline knowledge of at least its leading epochs and events.

Its origins, even though they are wrapped in obscurity with only dubious historical foundations, should be known from the mythological period down through the epoch-making Chou Dynasty, as Confucius made these centuries the background of his teachings.

From the Great Wall Builder downward is a monotonous succession of rising and decadent dynasties whose outstanding events only are worthy of the candidate's attention—the stirring history of the Three Kingdoms, the glories of the literary and philosophical T'ang and Sung Dynasties, the astonishing rise and westward and southward conquests of the Mongols and Moguls, the splendors of K'ang Hsi's reign and the momentous events of the last century, especially the T'ai P'ing Rebellion and foreign relations since 1841.

History in the making as chronicled since the Chino-Japanese war of 1894 is more important in a way than all else, and should be made a major in this study. No text-book of history will supply the desired information except for the earlier years. The latest cablegrams and periodicals fresh from China should be carefully read for the latest turn of the historical kaleidoscope, though cablegrams do not always prove truthful.

Prospective missionaries to China should note especially the part that their own nationals have played in this history-making. To be ignorant of it is to lose prestige with grateful or reproachful Chinese who will be quick to note any ignorance in what has concerned them so deeply. Least of all should those from the United States display ignorance of events which ended in the adoption of a form of government which emulates the glory of that adopted model of enlightened rule, even though China's status is not that of an ideal republic.

9. *Formative Leaders.*—It will be well, perhaps, to select from the foregoing history a few of its most famous makers. At least the leading stories and facts should be known concerning the trio at the head-streams of Confucian history, Yao, Shun and Yü; Confucius's heroes who founded the Chou Dynasty, Wên Wang, Wu Wang and his beau ideal, Chou Kung; Confucius, Mencius and their thirteenth century redactor and continuator, Chu Hsi; the brilliant characters

of the T'ang Dynasties, T'ai Tsung and Li T'ai-po, and Emperor Kao Tsung of the Sung with Wang An-shih of socialistic state fame; the two great Asiatic conquerors, Genghis Khan and Kublai Khan; the brightest star of the last Dynasty just at an end, the brilliant K'ang Hsi; the most famous woman ruler of China's milleniums, the late Empress Dowager Tzu Hsi, and her able lieutenant, Li Hung-chang; and the two makers of the Republic, Sun Yat-sen, of later beclouded glory, and Yüan Shih-k'ai. Less is known than should be of two other great men of the Revolution, the formative writer, Liang Ch'i-ch'ao, and Li Yüan-hung, the military hero of the Republic. If only the bald facts of their legends or lives are learned, the value of the study will be largely lost. These men stand for definite ideals, practical teachings and telling deeds which are indelibly stamped upon the nation, and which should be known.

10. *The Chinese Language.*—The timorous attitude of many candidates for China because of what they have heard of its unique language would be changed into interest and admiration, if they had an intelligible idea of its origin and general nature, as well as of its redeeming qualities.

The spoken language would better not be undertaken in America for a number of reasons, chief among which are its tonal difficulties, variations in pronunciation in different sections, inability to correct oneself in rhythm with only occasional lessons from a teacher, and the uncertainty of most candidates as to the local dialect to be finally learned. It is extremely difficult to unlearn mistakes and hence vernacular studies should be postponed.

While the study of Phonetics is not absolutely essential for a language which in its original Pekingese form possesses only 420 words, mostly monosyllables, and varying little from related English sounds, it is of great value in the dialectical regions, notably the provinces of Fukien and Kwangtung. If taught by competent persons, it will help all language stu-

dents in that it enables them to form the sounds in the mouth with an ease and correctness which is lacking where there has been no phonetic study.

General facts concerning the peculiarities of the language in its colloquial, classical and semi-classical forms may be profitably learned, as also a general idea of the formation and evolution of its fascinating characters. Little time should be spent upon this line of study. China's Committee on the Training of Missionaries asserts: "It would be well for all missionary candidates who have an opportunity to do so to study one of the modern languages in the way that French is taught at Columbia University, or to study the language in a Berlitz school, in order to learn by experience that the language can and must be learned through the ear and not through the eye, and that the study of grammar has comparatively little to do with learning to speak a language."

11. *Chinese Literature.*—As few missionaries know the language well enough to appreciate it as literature for two or three years after their arrival, it is desirable that candidates should through English translations and general discussions gain some knowledge of its character and contents in advance.

At least an outline view of the nine Classical Works should be secured in this way. In reading selections from the Odes it is well to find better specimens than the Sacrificial Odes rendered in the Sacred Books of the East, in order that a true idea of Chinese poetry and of the ancient common life may be gained. Selections from the Book of History, the Great Learning, the Analects and Mencius are other sections most likely to be profitable.

Even the older missionaries rarely know much concerning China's belles lettres, still less of its drama. It is possible to estimate the literary capacities of the Chinese in these directions through translations of certain masterpieces or selections from such renderings.

As was suggested in paragraph 7, so here it is advised that the influence of other than religious literature brought in from the Occident be made a subject of brief study, especially works on the principles of government, finance, etc. What New China is reading from the West will aid the young missionary in his own choice of reading and thus be a direct help in his future work, especially among the educated classes. Chinese imported agnosticism, let it be remembered, is nearly thirty years behind the times.

12. *History of Chinese Missions.*—This subject is deserving of more attention than most that have preceded. A sketch of Nestorian Missions and a fuller account of the long established work of the Roman Catholics will supply lessons of warning as well as of instruction. Unhappily those Catholic sources most commonly available are unduly partisan and in some cases grossly misrepresent the work of Protestants.

In studying China's Protestant missionary history, the emphasis should be placed upon the work since 1890, and more particularly upon that of the last decade. The reports of Conferences held in Shanghai in 1877 and 1890 and that of Protestantism's Centenary Conference of 1907 will prove helpful as epochal reviews, especially as China's strictly missionary history has little satisfactory literature.

The history of one's own Board's activities in that country should be looked into with special care. Much of this must be learned from files of its periodicals but more especially from its annual reports, as very few Societies have histories of their work in China save in pamphlet form.

13. *Biographies.*—Such literature has a living interest which mere history does not possess. Character, work, environment, methods, problems, accomplishments, and inspiration are derivable from every well written missionary biography. Note especially the spiritual elements in these lives. Though not in the ordinary thought regarded as mission-

aries, Chinese workers are truly such, and the few biographies available should not be overlooked.

14. *Missionary Methods.*—Missionary methods are undergoing a decided change in China, particularly in regions most affected by the Revolution. Hence much that is found in the earlier conference discussions of the subject is out of date. Yet, as a China college president writes, "these old reports are useful in showing how not to do things—warnings." The merest outline of what was commonly held as standard at the first two Shanghai Conferences may be noted; but the bulk of this study should be based upon the Centenary Conference Report, that part of Dr. Mott's Report of Asiatic Conferences pertaining to China, and the second Report of the China Continuation Committee, not as the final deliverance as to method, but as the best current word. Those sections that are most vital are the ones dealing with evangelization, education, and the Chinese Church.

While co-operation cannot be called a method of mission work, it is so vitally related to certain methods, especially educational and evangelistic effort, that it should be studied in this connection.

15. *Apologetics.*—The Chinese of the old order were rarely men who gave any serious thought to religion of any sort, least of all to Christianity. New China has been largely educated in Japan, where the Rationalist Press Association and the agnosticism of Japanese leaders have had an influence upon the student class. Moreover, a race which has had a Sung Dynasty and such philosophers as Confucius, Mencius and Chu Hsi, will inevitably produce thinkers of no mean order of ability.

At present Apologetics are needed mainly to refute theories which, though already outgrown in the Occident, are still more or less current in the Orient, having come into China from Japan, as, e.g., the earlier evolutionary hypotheses. Yet missionaries to China will one day need all the re-

sources along apologetic lines that are desirable in the most advanced mission lands. Probably the most vital topics will be historical criticism, materialism as a basis of religion, universal religions, agnosticism, and the latest evolutionary views. The person of Christ and His influence upon Occidental civilization and world-inter-relations should be thoroughly known.

IV. Practical Phases of Missionary Preparation. It is exceedingly difficult to make helpful suggestions upon this point for the reason that missionaries stationed in or near ports—and provincial centers in most cases—can find Chinese who have been trained to do or manufacture almost anything desired by foreigners. Yet many inland stations are so isolated that something should be said upon the subject.

1. *Medical Hints.*—First aid to the injured is demanded often on tours or even at the station. In a land where dentistry is a costly or unobtainable luxury, the care of teeth and even the ability to extract them are vital matters outside large foreign centers. Those who will spend their time quite largely in itineration should know how to treat the simplest diseases, particularly those to which they themselves are subject and which are curable by specifics. Many a life may be saved if missionaries know how to care for the sick; hence women candidates especially should acquaint themselves with the simplest rules of nursing and sick-room dietetics. Mothers should understand how to treat the commonest ailments of children. Personal hygiene and principles of sanitation are generally useful for the missionary.

2. *The Home.*—Men often need to superintend the building of their own houses and hence a general knowledge of house planning and construction is a helpful asset, even if it has been derived only from observation of structures in process of erection. Nearly every missionary is obliged to oversee the work of repairs; and if foreign painting is to be done

outside of large cities, they must give instructions to Chinese painters. House decoration and furnishing in far inland stations will depend upon the missionary's taste and skill, aided by the mail-order house and packing boxes which may be metamorphosed into articles of comfort and beauty. With the coming of architects and business men, the tendency in large cities is away from the necessity of a missionary being a "Jack-of-all-trades."

3. *The Garden.*—Chinese vegetables and fruits are often inferior to those of the Occident, or else are wholly lacking, so that missionaries whose stations have the requisite land will find it desirable to know how to plant and care for American vegetables not grown in China. Small fruit culture and horticulture made Dr. Nevius a benefactor to the province of Shantung and will confer a benefit on other parts of the Republic.

4. *Woman's Specialties.*—Women missionaries must direct the homes in which they live, whether they are their own or are homes shared by other missionaries. These Christian homes ought to be and are examples and centers of influence. Women missionaries should know how to keep household accounts and to direct servants. A knowledge of cooking, dressmaking, nursing, sanitation, dietetics, household arts and everything pertaining to the making, management and influence of a home might well be included in the preparation of women. Yet such needs are not peculiar to China, and women candidates are advised to read carefully the report on the Preparation of Women for Foreign Missionary Service, referred to on the bottom of page 29.

In order to make the best approach to the women of China, the historic attitude of China to women and girls and the position of the Chinese woman in her household should be made the object of special study. Where a movement for the greater freedom of Chinese women is under way, women candidates should study the place of women in the develop-

ment of the race and be ready to meet wisely the situation thus created. Especially should women candidates understand Chinese women's ambitions, as well as their oppressions.

5. *Practical Christian Work.*—During college years membership in the Student Christian Associations will prepare prospective missionaries for aiding a movement which in China has the highest official endorsement and whose helpful program is being made a part of the missionary propaganda there. Similarly, participation in the guidance of Christian Endeavor Societies and other young people's organizations will be a valuable aid in missions. Sunday school teaching and superintending in a Bible school of modern organization is desirable. If a Chinese Sunday school is at hand, the conduct of that difficult form of religious work may be undertaken with profit. Almost equally valuable is any religious work for foreigners recently arrived. Teaching them English is an excellent means of revealing linguistic difficulties which the candidate will shortly face in China. Work in missions among the ignorant and degraded will prepare one to some extent for evangelistic and social work in one's future station; and it is vastly easier to learn wise methods of approach where one can use the English language than in China. Personal work is a desideratum for every missionary, now that the individual is displacing the crowd as the objective of Chinese evangelistic endeavor.

6. *Cultivating Asiatic Students.*—Asiatic students are to be found in many of the large educational institutions of North America. Friendships formed among them, particularly with the Chinese, and brotherly acts of helpfulness shown, are first steps toward that intimate acquaintance and co-operation which are the candidate's ultimate goal. Membership in Cosmopolitan Clubs is another cognate opportunity in some American universities.

7. Miscellaneous Items.—Photography of a higher order than most missionaries possess is increasingly important for the home propaganda of Missions; and a knowledge of lantern-slide making, at least of contact-slide making, is helpful on the field—as is the ability to operate the stereopticon. All missionaries ought to know the elements of bookkeeping for personal and particularly for mission purposes. Teachers will find calisthenics and athletic sports an aid in their work, as they are taught in the best Chinese boarding schools and colleges. Though the study of music has been mentioned as an undergraduate desideratum, if that is impracticable, candidates will be more useful if they can prepare themselves later to lead singing, vocally or by the aid of some instrument. In remote stations the ability to replace broken watch-springs is desirable, and skill in repairing a bicycle is occasionally useful, while knowledge of how to make a noon-mark, will, with the Nautical Almanac, provide approximately accurate time. Ability to write a crisp, vivid article for secular or religious periodicals is helpful; so, also, is a knowledge of the best methods of school and church registration, of letter filing and of other administrative helps. The facile use of a typewriter will save time and may possibly prevent writer's cramp.

C. Courses of Study for Missionaries at Work in China

Mission Boards have not yet clearly established their policies regarding the wise use of time on the field for language mastery or for added development. This is a matter of very great importance, alike to the new missionary, to the missionary of experience and to the Candidate Secretary of the Home Board.

I. For Missionaries During Their First Year. 1. *Language Study.*—This is the primary task of the first two years for most missionaries. If done in solitariness in

an isolated station under a Chinese teacher—who has not the faintest idea of modern methods of teaching the language—and surrounded by a tiny band of overworked missionaries and their Chinese colleagues, the hopelessness of the task, waste of time and nerve, and overwhelming sympathy for fellow workers will make the year of only secondary value. The union training schools for newly arrived missionaries are established to make the difficult task as easy as possible and to secure for the new comers the most favorable conditions for rapid advance in the language and for acclimatising them with least danger to health. At least thirty per cent. greater progress in the language ought to result from attendance at a training institution in China than would be possible at an isolated station. Suggestions are unnecessary for studies under such favorable circumstances, since the directors of those institutions know the local conditions and will give all needed advice. If for any reason the new comer cannot attend one of these schools, advice can be secured from the leaders of such institutions as to the best methods of study, or from those who have studied under them.

2. *Lectures.*—Valuable as is the linguistic instruction given in the training institutions at Nanking, Peking, and elsewhere, the advantage derived from the lectures upon important "things Chinese" by authorities is likewise very valuable, both because of the information gained and also because they relieve the monotony and strain of endless language study.

3. *Private Study of Individual Missionaries.*—It is advised for those who cannot attend these schools, that not more than six hours per day be given to direct Chinese study, but that they substitute for further book work studies of their environment and future people and chatting and visiting with them. Readings upon Chinese customs, religions and the common life may take the place of lectures of the training schools. So far as possible these readings should interpret

what observation has punctuated with interrogation points.

4. *The Assimilation of Experience.*—While not a study through books, newly arrived missionaries should learn all that is possible of and from the practical experience of their elders. In the training schools the leaders would naturally be persons whose experience is valuable and particularly trustworthy. Genuine studies of successful experience are ephemeral in their value, unless the student makes his own books as he gains new knowledge. Acquiring the systematic, accurate note-book habit will prove a valuable preparation for all one's future. But such study can go farther than a note-book. It should be assimilated through practice hours when possible, and always should be discriminatingly digested and taken into one's personal possession for future use.

5. *Fellowship.*—One of the most valuable advantages of the training school over the isolated station is that of living with men and women from different denominations and of varying races. The common life together, the stimulus and sense of rivalry arising from the same studies and lectures, sharing in walks, talks and tennis, in daily prayers and Sunday worship with no suggestion of denominational differences, those intimacies of closest friendships cemented by co-operation, federation and fellowship in prayer and by the ties of common tasks, are the surest guarantee of later abiding comity. Such institutions are the best laboratories in which to study all phases of co-operation, federation and even of union itself.

While the isolated newcomer loses this benefit derived by new missionaries from attendance at training schools, he may learn, better than they, another lesson in fellowship in his isolation. Comradeship with the Chinese should be central in every missionary life, and it will be more helpfully so in proportion as one studies them and learns how to admire and love and serve them. This should, therefore, be a major

study of the first year, parallel with language acquisition, both for isolated missionaries and for the less favorably circumstanced language school students. The danger of unduly cultivating certain congenial Chinese, thus occasioning envy, is to be guarded against, especially by women missionaries.

II. Later Studies of Those on the Field. As a matter of fact most missionaries find themselves so burdened with work after the first years of language study that they do not find or make the time to pursue any line of study not strictly demanded by their daily tasks. This Committee believes that such a course is unwise, if God is to have the best and most productive service from His workers. Avocation may be just as fruitful in Missions as vocation, if carefully chosen, temperately pursued, and wisely co-ordinated. It is gratifying to notice that in nearly every mission field, and in none more than in China, the older missionaries are recognizing as never before the dangers of stagnating intellectually and the absolute necessity of advancing in knowledge and in power to grasp and solve their problems, and are therefore, singly and in groups, devoting themselves to the thorough and progressive studies of subjects of special concern to them in the prosecution of their work.

1. *The New Chinese Language.*—This study should not be regarded as a questionable expenditure of time, especially in stations where modern education has introduced, largely from Japan, the new terminology and diction of renascent China. These new terms should be known through a study of such volumes as Mrs. Mateer's and Mr. E. Morgan's, or better still, through reading Chinese periodicals and occasional government documents of importance.

2. *Selections from the Classics.*—Modern missionaries are likely to neglect the classical Chinese, now that the old requirements are deleted in large part from government education. As there is much that is intrinsically valuable in the Classics, particularly the Four Books, and as they will

long dominate modern *wên li* style, selections should be read, and usable quotations with their contexts should be copied for memorizing, and subsequent public use. Such studies are the necessary complement and fulfilling of the English translations read before going to China.

3. *Literary Avocations.*—As an enrichment of one's vocabulary and diction, it is well to read in part at least some of the latest books issued from the Chinese press, as well as some of the standard belles lettres of the past and current periodicals. There are many admirable essays in modern diction and style, notably those of Liang Ch'i-ch'ao. According to one's natural inclinations a special line of reading should be undertaken with a view to making literary contributions to Occidental periodicals or Asiatic Society Journals. Some of the Sung Dynasty philosophers still remain unknown to English-speaking readers for the most part and studies of China's religious writings other than Confucian need to be undertaken.

4. *Field Studies.*—Missionaries should know the conditions and circumstances of their own field. It is a mistake to judge or formulate mission policy from the viewpoint of one's own station. Missionaries should visit others in the surrounding district, thus learning the exact situation in each place. It is only in this way that they can make effective contributions to discussions of mission policy. Every mission station in China should provide some person who is willing to co-operate with the China Continuation Committee in its field surveys with a view to a better and more economical occupation. These studies are not to be merely geographical in character, valuable as they are for the missionary cartographer. They should be far broader in their scope than Dr. Cochran's rudimentary and important studies in this direction and perhaps start from his volumes as a basis. A few specialists of this sort would supply the greatly needed force for a Board of Missionary Strategy which will soon emerge

and provide the Church with information which will render the present campaigning, often haphazard, vastly more effective.

5. *Local Studies in Religion.*—The so-called "Three Religions" of China are only formal and external manifestations of religion behind which is a mass of heterogeneous beliefs, superstitions and practices which are unknown to most workers. It is exceedingly desirable that every missionary should know the religious background which is to help or hinder the Gospel. A few specialists will enable their fellows to reach the Chinese hearts through what they have learned by laborious, patient and sympathetic investigation. But this should not prevent every missionary from learning for himself what the people really believe and practice in the realm of religion. In many large cities there are religious gatherings on special days, when forms of worship are gone through and lectures are given. Foreigners can usually gain admission to these meetings and also read reports of them in the local press.

6. *The Science of Missions.*—Its hour was struck in China with Dr. Mott's Conferences of 1913 and the consequent creation of the China Continuation Committee of the Edinburgh Conference. The Records of those Asiatic Conferences and of the Second Meeting of the China Continuation Committee should be studied by those who would learn from the best experience of others. The nine volumes of the Edinburgh Conference of 1910, containing a wider and less exact scientific statement of data, should also be studied. If the China Continuation Committee could establish a scientific missionary quarterly, or develop the *Chinese Recorder* more fully on this side, much progress would result.

7. *Experiments in Missionary Efficiency.*—The science of Missions should be translated into the art of Missions, and this is only possible when students of the science will give themselves to the application of discovered principles,

attested by some experience, in wiser ways and under scientific tests. All the methods employed by China missionaries to-day are doubtless valuable, but they are not all as helpful to the cause as they might be. The systematic search for the best that it may root out the good and the better can be successful only when experimentation under proper observation and discriminating criticism has been undertaken. This calls for painstaking study.

8. *Studies in Personal Dynamics.*—The Chinese are preëminently a people who are swayed by great personalities. Confucius, rather than his Princely Man, has influenced countless millions during twenty-four centuries; and modern missionaries are likely to lose influence, if they do not perfect their own powers and exercise their own personalities. A prayerful study of one's own life and its real springs, the reading of biographies such as are listed in the Bibliography, intimate conversation with the most thoughtful Chinese, Christian and non-Christian alike, and conferences and studies having this great theme as their central objective, will result in better missionaries.

9. *Studies and Experiments in Leadership.*—Increasingly must the missionary to China, like his brethren in Japan, assume the rôle of unobtrusive, brotherly leadership. The lives of such men as Duff in India, Hogg in Egypt, Hamlin in Turkey, and especially DeForest in Japan, are worthy of careful study. Neesima of Japan is perhaps the most suggestive life of an Asiatic for the present purpose, though Pastor Hsi will long live in the thought of those Chinese who knew him.

Experimentation is even more desirable and should be based upon a thorough consideration of all the factors in the case and upon the experience of Japan missionaries. The rise of self-consciousness in the minds of Christian Chinese leaders and the action of the Continuation Committees in China have made it unwise and in some quarters impractic-

able to follow the old paternalistic theories of leadership. Experiments are in order, but they should be made upon the joint decision of missionaries and Chinese leaders. Experimenters should bear in mind that working shoulder to shoulder with a Chinese fellow worker is better than encouraging him from behind, and that the Oriental leader will profit by recognizing that his foreign co-laborer is, through the Christian inheritance of centuries, his superior in this legacy of character and ideals.

10. *Japan's Evolution.*—Dr. John R. Mott's contention that missionaries to China can learn more from the experience of modern missions in Japan than from that of any other single country is so true that this study should be in the program of the early years in China. While Dr. DeForest's life is the best source at present, the promised biography of Dr. Davis and one of Dr. Greene, if it could be written, would supply further light as to how a man may influence a people in the process of transformation. *The Japan Evangelist* and the Year Book of the Christian Movement in Japan will prove very helpful in this study. If a number of missionaries are in a station and would subscribe jointly for the *Japan Weekly Mail* they would not only find it a source of illumination, but would also derive from it a view of China which is invaluable. The secular Year Book of Japan is also commended if any extended study of the subject is undertaken. Dr. Gulick's Evolution of the Japanese is still valuable, though not recent.

11. *Occidental Progress.*—In order to converse intelligently and helpfully with students and other new Chinese, it is essential that the missionary should be a student of Western progress. The making of Europe and America, especially of Great Britain and the United States, is replete with lessons for China's transitional stage. History, however, is not so helpful as a mastery of present-day movements in the industrial, social, intellectual and religious

world. By clubbing together a group of missionaries could have the reading of a few of the best periodicals and the most notable volumes of the year. The resultant knowledge should be passed on to appreciative Christians and other Chinese, either orally or through Chinese periodicals.

12. *Life Specialties.*—Every missionary can make some contribution to the interpretation of China to the world. It cannot be done in a year. It must be some elemental subject which has gripped the soul and which, brooded over and studied on every side, at last becomes clear and illuminating. Dr. Gulick's classic, just mentioned, is an illustration of what is meant, as also his latest volume, intended to mediate between Japan and the United States, The American Japanese Problem. The mastery of some perennial problem of China's present and future, its agitation and measures for its solution will endear an elect missionary to millions and win for him China's grateful epitaph, "He loveth our nation."

13. *The Time for Such Studies.*—As already stated, lack of time rather than of inclination is the real difficulty in prosecuting any studies on the field. Seemingly this is a sufficient reason; really the objection only takes into account hours and an overflowing work which cannot be overtaken, no matter what program is adopted, while it ignores the far more important item of efficiency in the missionary vocation. The more rapidly China advances, the more varied the demands created by Occidental contact, the larger and more exacting one's constituency becomes, the greater is the necessity of being fitted to aid and to lead in the nation's Christian renaissance. The developing thirst of New China for the waters of a Christian life and civilization cannot be quenched at the mouth of empty cisterns; full and ever renewed springs can alone meet its clamant need.

This means that missionaries should resolutely set themselves to solve the problem of filling as related to the threatening disaster of an easy emptying. A systematic husband-

ing of minutes; the use of hours spent on boats, in carts or sedan chairs for thought upon some pressing problem or for reading some helpful discussion affecting it; the employment of part of the rest period on the mountain or by the seashore; the occasional interjection of vital discussions of phases of missionary efficiency at monthly missionary gatherings, annual meetings, or on the cool heights of Kuling and Mokanshan: these are suggestions only of what is possible without taking weeks of time for the studies recommended. But it is this Committee's deliberate conviction that missionary Boards should encourage their missionaries to make time, if necessary, to enable their workers to live the abundant life which is bound to be the most fruitful one. Need we add that the spiritual filling of the individual should be safeguarded and developed as a primal necessity of missionary efficiency?

D. Courses of Study for Missionaries on Furlough

Definite and helpful suggestions for missionaries at home on furlough are most difficult to make. With a year only at their disposal, with the constant demands coming to such missionaries as are acceptable speakers, with the necessity for physical and mental rest, and with financial problems to face, the prospect for study at home is scant. Moreover, those at home on their third or later furloughs have reached an age when any formal study at college, seminary or university, is intellectually difficult. Happily a large and growing number of missionaries on furlough are surmounting these difficulties and thus are demonstrating the practicability of deriving much intellectual and spiritual profit during this rest period.

I. Provision for Furlough Study. 1. *The Time Element.*—Missionaries are at the disposal of their Boards. Hence the Societies should be induced to grant all their workers under fifty years of age, who may wish to do so, part of their furlough period for special study to fit them for more

effective work on their return. At least three months, or better, a full school year of the average furlough should be spared for this purpose. If the missionary is in good health, the Sundays of this period could be used for nearby deputation work, though preferably they should be sacred to rest and enable him to hear inspiring and spiritual preachers and to inspect the Sunday operations of successful churches.

2. *The Expenses of Study.*—Furlough allowances would naturally continue, and the cost of living in educational centers is ordinarily less than in most cities. A number of North American Boards are already meeting the special expenses incident to such studies.

II. Studies to be Pursued. 1. *Necessary Courses.*—In some cases missionaries return from tasks which demand further study, notably physicians and educators. Such men and women need no suggestions from others as to what to do on furlough.

2. *Personal Preferences.*—Other workers feel the need of intellectual stimulus and refurbishing. If they do not demand specialized studies, as do those mentioned in the preceding paragraph, the personal equation should dictate the courses to be pursued.

3. *Studies Commonly Desirable.*—Those missionaries who do not fall under the two preceding categories will probably find the following studies most profitable: Modern Bible studies and Church methods, special periods of Church history, religious education, social studies of a practical sort, constitutional history, Oriental history, economics, national efficiency, modern theories of evolution, apologetics, and the science of missions. Some or all of these may have been studied years before; here they are suggested only that the missionary may be brought into touch with the latest results of scholarship in these various lines. Bible study under competent leadership seems especially desirable. Recent secular

literature in science, history or fiction, will interpret modern life in a profitable way.

One prominent missionary makes these excellent general suggestions: "A furlough gives a valuable opportunity for the study of China as a whole. During his life there, the missionary is confined mainly to one place, or district, and it is difficult for him quietly and thoughtfully to look out upon the whole nation. When on furlough, he is sufficiently removed from the sphere of his work to review what is happening in China in a broad, detached and impartial spirit. A furlough also provides an excellent opportunity for further study of the Chinese language, if it is possible for him to attend a school of Oriental studies."

III. The Place of Study. This will be determined partly by the courses to be taken. The Board of Missionary Preparation will aid in directing missionaries to institutions where special needs may best be met. It Sunday work is expected of those on furlough, institutions central to a denominational constituency may decide the question. Personal preferences or family necessities will often dictate the location for study.

1. *Personal Study.*—Many missionaries will prefer to study at their temporary homes instead of in an educational institution. In that case, they will wisely locate in a city where library facilities are ample, and where expert advice as to reading is available—which would commonly mean a university town. Here also the Director of the Board of Missionary Preparation can be of great practical assistance to those desiring expert counsel.

2. *Institutional Study.*—In general a university center can supply a larger range of courses and professors for special studies than can be found in a college or a missionary training school. Moreover, when a degree is desirable, as an M. A. for China, and missionaries can remain long enough to secure it with additional field study, the degree conferring

institution has this advantage. Specializing schools also have their advantages, such as a more sympathetic atmosphere, expert professors, and more extended opportunities for definitely missionary courses.

E. Bibliography of Literature on China

I. The Alphabetical List. The bibliography here presented is a selected list chosen from a larger one supplied by persons who have had long experience in China as missionaries, though this not wholly true of works on Apologetics, B. III. 15. The chairman of the Committee has been obliged to assume responsibility for reducing the list to its present dimensions. Even as it now remains, the number of entries is larger than would be advisable, were it not for the fact that libraries are likely to be deficient in literature on China and by supplying a larger list it becomes more possible to find some books upon each main subject.

An asterisk prefixed to certain titles indicates that the volumes thus marked are either superior as general works of reference, or else are the best for certain topics, though not always as a whole, but rather in certain chapters or briefer sections.

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II. Selected Readings for Specific Subjects. For the convenience of students who are at a loss as to what literature is most useful for a given subject, a selection from the far larger number of readings suggested in the full Bibliography is printed below. Even this list is too full for most purposes, and to remedy this defect certain of the most important books are marked with the superior numeral [1] which is placed before the list numbers. These numbers are used to avoid the repetitions of titles and are to be found before the several title entries in the Bibliography. Those who desire to read more widely than the references here given would enable them to do will find other material by glancing through the entire Bibliography for the titles having after them the capitals and numerals of the section which they are studying.

A. *Qualifications for Missionaries to China.* For literature on general qualifications see Nos. 44, [1]61, 248, chs. I, III, VII.

A. 5. *Spiritual Qualifications.* See No. 353.

B. I. *Studies in Undergraduate Institutions.* See general suggestions in No. 342.

B. II. *Studies for Theological Seminary Students.* See Nos. 136, [1]155, [1]177, [1]291, 332, pp. 457–467, [1]342, [1]362, vol. V.

B. III. *Studies Having Special Reference to China and Its Missions.* Generally useful for most topics under B. III. are Nos. 262, 357.

B. III. 1. *Physical Studies of China.* See Nos. 38, 106, article "China," 183, 190, [1]212, [1]256, 281, [1]293, 299, [1]326, [1]357, 361.

B. III. 2. *Studies of the People.* See Nos. [1]11, 12, [1]142, 154, [1]161, [1]170, 249, 283, 301, [1]303, [1]314, 315, 357.

B. III. 3. *Social Environment.* See Nos. 11, 12, "Societies," 74, [1]96, [1]99, 223, 255, 257, [1]303, [1]317, [1]352, 357.

B. III. 4. *Educational Status.* See Nos. [1]56, [1]71, [1]105, 193, [1]199, 210, [1]292, 303, 339, 357, [1]366.

B. III. 5. *Political Conditions.* See Nos. 7, 36, 38, 70, [1]120, 165, [1]195, [1]259, 312, 346, 361, [1]365.

B. III. 6. *Ethical Beliefs and Life.* See Nos. 10, [1]70, 98, [1]108, 109, 145, 157, articles "China," "Communion with the Dead (Chinese)," "Confucian Religion," "Confucius," 198, [1]204, vols. I and II Prolegomena, especially, 206, 207, 208, 271, 280, 321, 347.

B. III. 7. *Religious Beliefs and Life.* See Nos. 12, article "Secret Societies," [1]22, 23, [1]42, 72, pp. 1–46, 98, [1]107, [1]108, 109, 123, 144, 146, 150, 157, articles "Communion with the Dead (Chinese)," "Confucian Religion," "China," [1]187, 208, 209, "Texts of Taoism," 240, 271, see index under "Ancestral Worship," [1]286, pp. 367–387, [1]287, pp. 631–654.

B. III. 8. *History of China.* See Nos. 29, [1]33, 43, 100, 106, article "China (History)," 128, 139, 153, [1]166, 200, [1]211, [1]222, 229, [1]270, 277, [1]278, 312, [1]313, [1]356, 357.

B. III. 9. *Formative Leaders.* See Nos. [1]4, [1]31, 64, 106, articles "Confucius," "Kublai Khan," "Mencius," [1]125, 196, [1]204, vols. I, II, Prolegomena, 206, 207, [1]226, 239, 319, 346.

B. III. 10. *The Chinese Language.* See Nos. 12, articles "Language," "Dialects," [1]67, 68, 72, pp. 46–58, [1]106, article "China (The Chinese Language)," [1]126, 167, 268, [1]351, [1]358.

B. III. 11. *Chinese Literature.* See Nos. 12, articles "Literature," "Poetry," 62, [1]106, article "China (Literature)," 127, [1]130, [1]182, 206, 207, [1]209, [1]232, [1]265, 357.

B. III. 12. *History of Chinese Missions.* See Nos. 28, [1]38, [1]39, 66, 71, 73, 79, 80, 174, [1]219, 227, 241, 257, 277, 286, 287, 313, 348, 357, 360.

B. III. 13. *Biographies.* See Nos. [1]18, [1]26, 47, 77, [1]112, 159, 203 [1]215, 236, [1]246, [1]254, [1]261, [1]276, 288, 305, 311, 329, [1]336, [1]337, [1]340, [1]355.

B. III. 14. *Missionary Methods.* See Nos. [1]19, 52, [1]71, 73, [1]75, 77, [1]83, 92, [1]124, 135, [1]177, 203, 263, 267, 277, [1]286, [1]287, 304, [1]322, 325, 367, vols. II, III, VIII.

B. III. 15. *Apologetics.* See Nos. 49, 59, 78, 111, 113, 115, 118, 122, 149, 176, 225, 273, 307, 349.

C. I. 1. *Language Study.* See Nos. 13, 16, 17, 50, 126, 137, 138, 164, 184, 197, 220, 234, 235, 268, 300, 320, 345, 358.

C. II. 1. *The New Chinese Language.* See Nos. 233, 253.

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C. III. 3. *Literary Avocations.* See Nos. 86, 202, 239, 297, 334, 364.

C. II. 4. *Field Studies.* See Nos. 79, 80, 83, 326.

C. II. 5. *Local Studies in Religion.* See No. 146.

C. II. 6. *Science of Missions.* See 75, 83, [1]177.

C. II. 10. *Japan's Evolution.* See Nos. 91, 178, 179.

D. *Missionaries on Furlough.* See No. 342, pp. 60–181.

THE REPORT OF THE COMMITTEE ON THE SPECIAL PREPARATION NEEDED FOR MISSIONARIES APPOINTED TO INDIA

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The general preparation needed by missionaries to all lands and the special preparation recommended for missionaries of different classes, ordained, medical, educational and women, have been considered in reports previously made to the Board of Missionary Preparation. This report, therefore, presupposes knowledge of the others and, so far as possible, avoids repetition of material contained in them. The reader should keep in mind the fact that this is not a discussion of missionary work in India, but of preparation for service in that particular field. Obviously, the nature of the work to be done and the conditions under which it is to be performed must be studied in order to make the best possible preparation. Among the many books on the work of the missionary, that by Rev. A. J. Brown, D.D., entitled, The Foreign Missionary, is recommended for general reading; also the report of Commission V to the Edinburgh Conference on the subject of preparation. The Indian Missionary Manual by the late John Murdoch, LL.D., was for many

years a recognized authority for missionaries. It is now out of print, but if one can have access to a copy it will prove interesting.

The discussion of the preparation of the missionaries for India in its main features has no differentiation as to sex. In the larger aspects there are the same problems for men and women alike, the same social and political conditions to face, the same customs and ideas to be met, the same handicaps to progress and hostilities to innovations to be overcome. As the education of the sexes in America approximates one goal and idea there will be less differentiation on the foreign field. However, so long as life duties are divided according to sex, the preparation of religious leaders will necessarily follow the same lines, so far as such divisions are fundamental.

India presents a problem of great complexity. Probably in no other land is there found such great variety in the matter of climate, race, language, religion and social life. The purpose and natural limits of this report render impossible any extended discussion of these five important subjects, but missionary appointees to any part of India should carefully study them all and the history of the land as well. The best brief introduction to such a study may be found in several small volumes, The Geography of India, Physical, Political and Commercial, by George Patterson, published by the Christian Literature Society for India, London; A Short History of India, by Sir W. W. Hunter, or Sinclair's History of India. A charming book, descriptive of land and people, is entitled, A Bird's-Eye View of Picturesque India, by Sir Richard Temple. Kipling's portrayal of Indian life in North India is delightfully suggestive and entertaining. The lives of great missionaries to India, such as Schwartz, Carey, Duff, Martyn and others, constitute a mine of information, suggestion and inspiration. It would be well also to read the biographies of some of India's famous rulers and

translations of some of India's famous literary masterpieces.

Geographically India includes the exceptionally well defined area known as Peninsular India south of the Tropic of Cancer and Continental India north of that line. The former is partly encompassed by the sea and the latter by high mountain barriers. Politically, however, we must speak of The Indian Empire which embraces Baluchistan and Kashmir on the west and north, and Assam and Burma on the east, Ceylon being separated politically as well as geographically. This vast extent of territory measures nearly two thousand miles east and west and as many north and south, extending from within eight degrees of the equator to the proximity of the high regions of perpetual snow.

The report which follows covers the larger political area and Ceylon and will be made up of conclusions and suggestions based upon wide reading, upon the experience of the members of the committee, most of whom have served as missionaries in India and upon replies to a questionnaire sent to more than one hundred missionaries, secretaries and others. These conclusions and suggestions are arranged under the ten principal topics included in the questionnaire.

I. Physical Preparation and Climatic Conditions

As one writer remarks, "We may not speak of the *climate* of India but the *climates*." Sandy deserts; extensive plains, subject to annual overflow; dense jungles; high and low mountain regions; sections practically without rainfall, while in others the highest precipitation in the world is recorded (800 inches in the year 1861, 366 inches in the month of July officially reported from Cherra Punji), make it possible easily to believe anything regarding the variety and nature of Indian climates. Notwithstanding these facts there are portions of India which at certain seasons rival the United States in salubrity; and throughout most of the country conditions range from fair to good for half the year. Even the tropical plains of India are not insalubrious to those not in

robust health if they are organically sound, and are willing to observe rules growing out of the experience of others. A knowledge of these conditions, which so far as human power can change them are improving, together with a willingness to observe rules of living based on the long experience of European residents in India, constitute the *sine qua non* of a physically healthy life there. It is essential to recognize in advance the dangers that lurk in the tropical sun, in the extremes of heat and cold, in the unsanitary condition of the villages and towns and even of the cities, in the sting of the malarial mosquito and in other enemies to health.

It is impossible even for a physician to tell in advance what effect India will have upon one's health. Some cannot endure it. Many others are able to maintain average health for years. It is obvious, therefore, that whatever preparation may be necessary in anticipation of residence there, should be made by all. India is not a health resort. A first-class physician's certificate of physical fitness should be secured. But mere physical health is not a sufficient pre-requisite to appointment. One should be well balanced mentally and spiritually, lest the strain of life under the new and strange conditions disturb one's equilibrium. There should have been developed prior to appointment sufficient will power to enable the prospective missionary to establish correct habits of living, including personal cleanliness, the taking of regular exercise, the enjoyment of recreation, the elimination of worry, the regulation of the diet, the control of one's nerves, and that poise of mind and soul which is based upon a calm trust in God.

These things are often neglected under the favorable conditions of the home land, but will be neglected at one's peril in the enervating climate of a tropical country. One planning to go to India should here and now learn how to take and act upon good advice. He should learn from older and more experienced missionaries, not only in the matter of climate

and health, but in all the other features of life. The most common fault of the new American missionary is to rush in where angels fear to tread, neglecting the counsel of others, trying to live at the high tension common in the west, wearing his life out in worry and disappointment over the non-fruition of his plans that were prematurely made. No matter how strong one may be, it is best to begin slowly, to take life easily with plenty of rest and sleep, thus discovering gradually the limit of one's power. Ability to accomplish these results cannot be developed over night after arrival in India.

Some minor details may be noted. It is very desirable that one *begin* work in India in the best possible condition physically, mentally and spiritually. To many the journey thither provides the opportunity for needed rest, but that is not sufficient. Certainly it should not be solely depended upon. It is better to have two months of quiet before starting. Mission Boards always prefer to arrange for new missionaries to arrive at their destination at the beginning of a good season, between October 1 and December 1.

There should be inoculation for small pox, for typhoid and for plague. A number of cases are known in which missionaries upon whom vaccination had not "taken" afterward contracted small pox. The teeth and eyes should be examined and if necessary treated. There are oculists and dentists in India, but to many missionaries they are inaccessible and their attentions are more costly than at home. Prospective missionaries to India should not be persons of intense nervous temperament with accompanying irritability, or those whose tendencies are to tuberculosis, diarrhea, or obstinate constipation. Some knowledge of first-aid principles should be acquired.

II. Preparation in Personal Religion and in Knowledge of the Religions of India

The missionary should know the facts of his own religion

and be acquainted with the Christian idea of God, of man, of sin, of regeneration, of revelation, of incarnation, of atonement, of sonship to God. He should have personal experience of the Saviourship of Jesus and of the work of the Holy Spirit. Without this knowledge, clear and well defined, one had better not venture into India as a Christian leader, or attempt to win men from the faith of their fathers. He should be perfectly clear in his own mind as to the spiritual needs of the non-Christian world, Pagan and Mohammedan. "There is no man so miserable as a missionary without a message of life to lost men." One should ask himself again and again, Why am I proposing to go to India? Have I anything to offer the people better than they now possess? Am I prepared to teach and live my faith in the presence of the subtle philosophies of that ancient land?

Church history, theology and other subjects taught in a theological seminary should be studied with great care but special emphasis should be laid upon the Bible. Each missionary needs a thorough knowledge of its contents and the ability to apply them. Actual experience in dealing with the unconverted, in bringing them to a personal acceptance of Christ as Saviour and Lord is urged by all missionaries. The importance of this cannot be overestimated. It is well to learn the tactics of the army before reaching the field of operation, and then to apply such tactics as the circumstances may require.

If one finds difficulty at home in restraining his feelings of antagonism and disrespect for persons whose religion, or lack of it, obtrudes itself upon him, the difficulty will be greater, not less, in India. A spirit of charity is absolutely essential. This need not, of course, lead to compromise, but may prevent one from tactless condemnation of others' beliefs, customs and superstitions, while, at the same time manifesting firm adherence to Christian principles. See Section III.

The missionary to India should know theoretically the main tenets of the religions of that land. The principal religions are Hinduism, including a wide variety of beliefs and customs, Mohammedanism, Buddhism and Animism. The last underlies the prevailing beliefs of the masses of the people throughout the Empire. There are also Jainism, Sikhism, Parseeism and Judaism, each with a greater or less following. In the reply of one missionary to the questionnaire sent out by the committee occurs this statement, "Study the religions before coming, but remember that there is a whole lot to learn out here, a whole lot." All missionaries agree that some time during the preparatory period should be devoted to a study of comparative religions and, if among what people one is to live be known in advance, special attention should be given to their form of worship. The aids to such study are abundant. They are more available at home than in India and can be utilized to the best advantage under a teacher or in a class. But while the study of these religions before going to the mission field is desirable, the fact should be kept constantly in mind that knowledge of the every-day religion of the people is the important thing, not simply the theories and philosophies of the educated interpreted in the Christian atmosphere of an American college or theological seminary. The religion of the people and of their sacred books are wide apart. Oriental religions enter more deeply into the lives of the people than do those of the West. The bibliography of the religions of India is too extensive for insertion in this brief report, but a few important and suggestive books are mentioned at the close.

III. Preparation to Meet the Special Social Problems of India

The ethnology of India constitutes one of the most bewildering though fascinating studies. Many classifications of the races of the land have been made but none is entirely satisfactory. There are certain pronounced types and some

clearly defined groups; but there are so many variations due to intermingling that final conclusions on this subject are impossible now. One interesting fact may be noted, that a large element in the population is distinctly Aryan in type with physical features resembling the European and languages built upon the same roots as those of western lands.

Greater contrasts in the social life of a people cannot be found in any land than may be observed in India. And the most important fact to be mentioned in this connection is the very large proportion of the population that is outcast either in name or practically, because of their low position in the social scale. Another interesting feature is found in the fact that more than fifty per cent of the people are engaged directly in agriculture and pastoral occupations. They reside in villages, towns and cities, although of the latter there are very few. "While in India less than ten per cent of the population lives in towns of 5,000 and over, in England seventy-seven per cent of the total population live in such towns. In the one case ninety per cent of the people are scattered over the land, but in the other twenty-three per cent. India is thus emphatically a land of villages." Few dwell apart "in the country" as in America. The general features of life do not vary much in their main outlines in the different parts of the Empire.

To the wise injunction "Know thyself," should stand next in importance, for the missionary at least, this, "Know the people." Study their origin, history, manners, customs, and as has just been pointed out, their religions. Even the summer tourist to Europe "reads up" the countries through which he proposes to travel, "brushes up" his scant knowledge of the language and seeks to familiarize himself with the ways of those whose guests he will soon become.

For work among the ignorant and the lower classes, experience in slum work among children and in general social service is desirable. For work among the higher classes the

same attainments found necessary in working among similar classes at home are required. In dealing with Indian peoples an ability to display a grave dignity, a willingness to endure ceremony without too much thought of saving time, a commingling of firmness in principle with great suavity of manner will help greatly. The cultivation of courtesy and tact, always the mark of the true Christian character, is essential in the equipment of a missionary to India, where the people are naturally courteous and respectful in their attitude.

The facts stated above, buttressed by the prevalence of the caste system among the Hindu section of the population and the low percentage of literacy, only partially indicate the complexity and difficulty of the social problem to whose solution the modern missionary must set himself with rapidly increasing attention. Some of the subjects he will need to consider are the following:

The evolution of the Indian village due to modern influences involving the change from custom to contract in labor.

The marriage problem, including child marriage.

Polygamy and the divorce problem.

The problems of the relationship of husband and wife and parents and children.

The position of woman.

Child labor.

Village and home sanitation.

The housing problem.

Personal hygiene.

Clean, healthful sports.

The so-called social evil.

The liquor and drug evils.

How to dignify manual labor among the higher castes where work is despised.

The development of indigenous industries.

The problems of poverty, improvidence and debtorship.

Agricultural banking.

The problem of the criminal classes.

How to follow the golden rule in relation to Indian peoples.

The caste system.

How to establish a social life after the Christian model in homes formerly non-Christian.

How far the freedom of Christian homes and Christian social life may safely be introduced in Indian homes and society.

How to harmonize converts from different castes.

It must be clear that these special subjects can best be studied on the field. The value of sociological studies at home will be found in the insight given to the general subject, in the discovery of the fundamental principles that underlie problems of this nature and in the knowledge derived regarding the methods which may best be applied to their solution. The demands of the people for material benefits are enormous, far beyond the power of the missionary to supply. Nevertheless some effort must be made to help them to get land, education and other means of growth, notwithstanding the fact that practically all plans to secure these desired ends are fraught with many difficulties that may even threaten the success of one's main effort.

Women missionaries need to study the social problems, especially in relation to the great changes coming in woman's position. Those women who have advanced beyond the ordinary limits of Indian conventions will find it very difficult to know where the right limit of freedom comes. They will take their guidance, not from missionaries who seem to them old-fashioned, but from those familiar with the movements of the day and ready for advance. Such missionaries will be truly Christian leaders of the Indian leaders of to-morrow.

India is passing through such economic upheavals that many of the questions that have puzzled sociologists at home will puzzle them there. Furthermore social service is becoming fashionable with the better educated Hindu people and they are looking more and more to Western missionaries to guide them in right lines of advance. Such social service

may easily be carried on in an un-Christian spirit, if those who go as ministers of Christ are unable to take the place of leaders in it, and to hold the social program in true relation to the spiritual. Young and enthusiastic missionaries should not plan to plunge at once into great social reform movements in a society so different from that to which they are accustomed. Their first duty will be patiently to adjust themselves to the new life and all its conditions. They will do well to remember also that social service is only a method of applying the gospel, and under some circumstances may be even more potent than formal preaching.

The fact of the existence in India of two large and important classes of people, other than those who are spoken of as natives, but who prefer to be known as Indians, should not be lost sight of, namely, the Europeans and the Anglo-Indians, the latter a people of mixed blood, formerly called Eurasians (Euro-Asians). It would be better if missionaries never used the words native or Eurasian. English officials no longer employ the terms, as they invariably give offense.

Remembering that India is a British colony, effort should be made to know English people and as much as possible of the history of England's relationship to India and of her present position there. Observation of the splendid achievements of Great Britain in India tends to make one loyally sympathetic. To know English people of the better class and to become acquainted with their conventions and social customs is extremely desirable. The social life of the missionary would commend itself more to British officials, if he were careful to get their point of view. Americans often offend unwittingly, but none the less harmfully to their influence, by their democratic contempt for ceremony, precedents, suitability of clothing for special functions and other details, which they do not consider essential. At least a short stay in England on the way to India would be helpful. This is usually provided for by most mission Boards. It is always

well to remember the maxim, "when in Rome do as Romans do," provided no principle is violated.

Anglo-Indians form an interesting and important portion of the population. Naturally sensitive, they are as susceptible to courtesy and as ruffled by the absence of it as any. Looked down upon by the English and resenting similar treatment by missionaries, they may by kindness and special attention be won to the cause of the gospel which, by reason of their position as a link between English and Indians, they can very greatly serve. Some of the most effective Christian workers and individual leaders of great strength in the church are from this class. The Roman Catholic Church is making great inroads on this community, trading largely upon its social susceptibility.

In general, if the missionary would prepare himself for intercourse with the people, let him begin by putting aside the idea that he is superior to them. Race prejudice is un-Christian. It should not be found in a missionary.

IV. Language Preparation

A fact that cannot fail to interest the average missionary recruit is that, although there is such a great number and variety of languages in India (estimated at one hundred and fifty with the dialectic variations), none are as difficult to acquire as the Chinese and Japanese. All, however, are sufficiently difficult to require hard study, which should be given first place in a new missionary's round of duties. Some of these languages are very simple in form and vocabulary, while others, spoken by a very large proportion of the population, like the Bengali, are founded on the Sanskrit, through which they are related to the English. This group of languages is very rich in old roots and easily adaptable to the expression of modern ideas. Hill tribe languages are more meagre and generally partake of the rugged character of the country in which they are spoken, while the flowing

Telugu of the South is referred to as the Italian of India. The effects of early Mongolian immigration are seen in the remnants of "tones," so characteristic of Chinese, in certain of the Indo-Chinese languages of Burma.

All experienced missionaries advise against the study of the languages themselves before going to the field, because of the defective pronunciation and probable stiffness of idiom which would result. They are in equal agreement as to the desirability and importance of the study of phonetics, the science of language and the best modern methods of language study. They urge study *about* language but advise against learning vernaculars in advance. Certain classical foundation languages from which the current speech of the several races springs may be studied with great profit. Sanskrit underlies the North Indian languages, such as Hindi in North and Central India, Bengali in Bengal and Assam and Marathi in Bombay. It likewise furnishes a religious terminology for Telugu, Tamil, Canarese and Malayalim in South India. Pali will be useful for workers among Buddhists and Arabic for missionaries to Mohammedans. Persian is good preparation for the study of Urdu and Punjabi. For those who have special aptitude for languages and who expect to devote themselves to the work of translation a course in the Indian Institute, Oxford, England, is recommended. Experience teaches that facility in acquiring a language is a great desideratum and the cultivation of the ear in the detection of slight sound variations is urged. No one should think of taking up work in India without the determination thoroughly to master the vernacular.

V. Special Preparation for Evangelistic Work

Read again the first three paragraphs under II, Religion. Much that is said under III, Social Life, is pertinent in this connection. The chief work of the missionary is not so much that of direct preaching as to maintain the holy fires in his own heart, to kindle them in the hearts of his Indian fellow

workers, and to train these workers for the presentation of the Christian message. One missionary, the inspiring center of a group of twenty or thirty Indian preachers, is a much more valuable contribution to the evangelism of India than ten missionaries endeavoring to do all the preaching themselves. And yet if a missionary can command the language and possess a knowledge of the inner heart of the people that will enable him to make sympathetic and forceful appeals, he will not only enjoy preaching but he may become an evangelistic leader of his less skilled brethren.

For work among all classes simplicity of style and directness in presenting truth should be cultivated. Deep earnestness, backed by a life of sincere devotion to the welfare of the people, will be very telling in the outcome of evangelism. A knowledge of the people's thinking derived from close association with them, together with a wide acquaintance with their proverbs, their street songs, the tales they tell at night and their simple customs are needed to fit one for effective evangelism. These and other references to actual work on the field made throughout this report are for the purpose of stimulating interest, before the missionary leaves home, in the subjects mentioned and to suggest the importance of developing the power to observe and note the details of human life. A helpful exercise would be to make lists of methods that one's own observation convinces him appeal to different classes of people. Children form the very best avenue of approach to any group and one who can hold the interest of children in America will probably succeed in ordinary evangelistic work in India. A course in the principles of the education of children will be found useful. Certainly every opportunity to study child life and the best ways of influencing it should be improved. Practical work in the several departments of the Sunday school and the young people's society is important.

Love for, and ability to do personal work is absolutely es-

sential to successful evangelism. There should not only be a thorough test of one's ability in this work, but opportunity should also be sought for abundant practice of this most essential spiritual art. An important part of evangelism is planning the campaigns for oneself and the Indian workers. Experience in this is very desirable.

For work among the densely ignorant, low caste people, among whom, by the way, some of the greatest victories for the Cross are being won, actual experience in city mission and slum work is helpful, including the practice of street preaching and the proclamation of the Gospel to hostile listeners. One should learn how to present a gospel of hopefulness and cheerfulness, rather than a system of theology, although, as has been pointed out, a theological foundation may be necessary. Ability to give simple talks, full of illustrations, will be found of very great value in Indian village work. Learn to speak in concrete terms and eschew abstractions. Study the parables of Jesus. Expository preaching is much preferable to textual. Knowledge of vocal and instrumental music will add immensely to one's equipment.

Although street preaching in large cities is not appropriate for women missionaries, they need thorough training in evangelistic methods, in order to meet successfully the many opportunities which arise when touring in village communities. Men, women and children alike in these small hamlets may flock to hear them and considerable argument may often take place. The most effective work of this kind is often done through the Indian Bible women who accompany the missionary, but in this case the missionary must know how to give preliminary training to these Bible women.

For the student and educated classes preaching such as one hears at home is entirely suitable, the more poetical and philosophical discourses being preferred. English religious poetry affords an unexcelled approach to this class of hearers, as almost all Indian religious literature is in poetical form

and Indians are peculiarly susceptible to truth presented in this garb. Educated Brahmans are particularly keen in argument, being steeped in non-Christian philosophy. Capacity for ready discussion and clear statement will often save one from ignominious intellectual defeat.

Students in India are far more ready to discuss the problems of theology and of personal religion than students in America. There is also among them a great opportunity for the use of good literature. Missionaries to certain localities will do well to take with them a selected stock of books for lending to enquirers. The same evangelistic methods employed among students at home may be used in India such as Bible study groups, debating and discussion clubs and an occasional week of special evangelistic meetings. An important field of work lies also in Christian workers' training classes in which would be covered such outlines of Bible study as would help the students to become personal workers among their fellows. Any preparation for this extensive work will prove of great value.

As an illustration of the many questions that will be pressed upon the missionary the following are noted: How could God have a son? (A Mohammedan question.) Why do we need a Saviour as an atonement? How does Christ's incarnation differ from those of the Hindu books? Who is a Christian? There is an increasing readiness on the part of Indians to hear and discuss the Gospel, but there persists a great inertia on the part of individuals against decisive action. Many are inclined to interpret the present tendency to mass movements in a land where the people are accustomed to move together, as an indication of an approaching great national spiritual upheaval.

VI. Preparation for Educational Work

One system of education prevails throughout India and it is under government control. It makes complete provision

for all grades from the lowest primary to the highest university courses. Whatever its defects may appear to be from an American point of view, it is nevertheless a great system, based upon the German, English, Scotch and American systems, the latter probably having had the least influence until within recent years. Familiarity with the English system should be acquired.

Schools directed by American missionaries introduce methods from home and there is little objection to them by government inspectors, provided they do not contravene certain well defined standards. Compliance with these standards determines grants-in-aid, admits to official examinations and government service, and in general regulates relationship to the government schools. Students will not attend schools that do not afford them opportunities to take the government examinations and thus pass from one grade or school to another with the university as a goal. The standards of Indian education are rapidly being raised and the whole system constitutes a challenge to the schools of the missions to do their best.

Candidates for appointment to missionary educational work should have full collegiate training followed by special courses in the subjects to be taught. It is sometimes thought that the fuller preparation may not be necessary for the regular or evangelistic missionary, but from some points of view this requirement is quite as important in his case as is that of the one who plans to devote his entire time to education. The whole missionary process is largely educational in character. The failures due to neglect of special preparation for educational work by evangelistic missionaries have been lamentable. Such persons may have charge of scores of churches and many schools scattered over a wide area. They are greatly handicapped, if their work must be done Indian fashion, without knowledge or ability to introduce teacher training and the other accompaniments of a modern

educational system. Thus the entire work suffers. This statement will apply probably to a majority of the evangelistic missionaries now on the field. Too much stress cannot be laid on this matter.

For one who is to devote his whole time to teaching in high school, college, or university, the most valuable subjects are English, English literature, philosophy, history, logic, mathematics, science, economics, normal work and principles of education. Good training in the first three and the last one is considered essential, as well as administration and normal work for those who will prepare teachers or have direction of schools below college grade. The government is now inclined to withhold financial support from schools without normally trained teachers. This is becoming true even in elementary schools. For work in colleges and the upper classes of high schools an all-round missionary ready to teach in two or three subjects may prove more efficient than a specialist, although the specialist is also necessary. Master some one subject, is good advice for those who go as well as those who stay at home. See the more detailed suggestions to be found in the Report on the Preparation of Educational Missionaries, referred to earlier in this report.

Accuracy in the use of English in speaking and in writing is greatly to be desired in missionaries to India, especially teachers. While it is only one feature in a general culture that perhaps may be taken for granted, still among educated English in India and Indians trained by English teachers very much is made of this. The English spoken by educated Indians is often the choice, accurate diction of Addison and Macaulay. One's influence in educated circles may be seriously lessened by ignorance of carelessness in the use of words. Especially is there danger that missionaries shall prejudice their cause, if they neglect or ignore the forms of personal or official correspondence.

In some sections of India and among certain classes there

is large opportunity for advanced evening classes where close personal relationships may be established. Help may also be offered in coaching students for examinations in connection with which Bible reading and religious conversation may be introduced. A course in religious education is very desirable both for private work and in larger circles. Hindus and Mohammedans alike resist years of ordinary school room influence. Every teacher in a mission school therefore should not only have ability as a teacher, but have a passion for exerting direct personal religious influence on the pupils. This he can often accomplish by using his home as a base of operations. It would be worse than a pity if mission schools should decline as American schools have in this respect.

VII. Preparation for Medical Work

In a special report published, a year ago, by the Board of Missionary Preparation on the Preparation of Medical Missionaries and Nurses, the fundamental proposition is urged that all medical missionaries should be fully prepared according to the highest medical standards including a full college education. As one correspondent observed: "Unless a mission hospital is in charge of an able surgeon it never rises above the status of a kind of glorified dispensary." The government medical system in India is second only to its educational system. This fact differentiates India from most of the other mission fields. At least every district has civil surgeons in the employ of the state, and in connection with every military headquarters, large or small, provision is made for the physical welfare of the soldiers and European officials.

In addition private physicians may be found in the large cities. Missionaries favorably located thus have access to the best modern medical skill. Some have argued from these and other facts that medical missionaries are not needed in India, but nothing could be farther from the truth. In the first place many mission stations are far removed from localities where

physicians reside. Furthermore, Indians readily go to missionary doctors and to mission hospitals for treatment.

The need for medical workers in India is urgent, particularly for women physicians, who may serve the one hundred and fifty million women and girls of the land. Civil surgeons and even men missionary doctors have little possibility of access to the great masses of "Purdah" women. There is great opportunity to train Indian women as doctors, dispensers and nurses.

It should be added that medical work is one of the best methods of evangelism and the doctors sent out should be real missionaries seeking the spiritual as well as the physical well being of the people. It is estimated that one hundred millions of the population are entirely beyond the reach of medical aid of even the simplest character. See the summary on Medical Work by the India National Conference of the Continuation Committee Conferences of 1912-1913.

The special equipment for medical missionaries to India should include: A course in tropical diseases, special attention being given to diseases of the eye, skin, alimentary tract, and those of a febrile nature, particularly malaria. Skill in surgery is of the utmost importance. Medical missionaries should study the work of administration though they will have to accommodate themselves to Indian peculiarities in this as in other matters. They should also prepare to teach with a view to the training of assistants, both doctors and nurses.

VIII. Preparation for Industrial Work

In any consideration of the industrial problem as related to Christian missions three facts stand out prominently.

1. *India's Industrial Backwardness.*—With its enormous population India has been backward in industrial equipment and development. The people have been content with few tools of an antiquated, and, from our point of view, ineffec-

tive type. The enervating influence of climate, few wants that are not supplied by nature and abhorrence of manual labor by the higher castes and educated classes have prevented growth in industrial pursuits. There are skilled artisans in the towns and cities, and, considering the tools and materials at hand, they often compare favorably with their fellow workmen of western lands.

2. *The Need of Each Christian Community for Industrial Training.*—The Christian community is largely composed of day laborers with no productive trade. While a self-supporting church can probably be built on the present financial resources of the people, there is no prospect of great progress on this basis. The people must be taught the necessity and dignity of labor and how to perform it properly. Writing from Lahore in North India one missionary reports progress in that the Christians are becoming independent and can usually command better pay than their non-Christian neighbors. The results of the work of Booker T. Washington among the negroes of the United States reveals the necessity and value of industrial processes for a backward race. Industrial training has never been given its rightful place in mission economy.

Women missionaries may find themselves compelled to direct large workrooms for the Indian Christian community or for outcasts, widows or other classes of indigent folk. The power to earn a living in some industrial pursuit may make it possible for many women to leave their homes and unite with the church, who otherwise would not dare do so. Therefore, a course in some one useful industry may enable a woman missionary greatly to strengthen the members entering the Christian fold.

3. *The Great Resources Available.*—The resources of the country and the opportunities for the development of industrial enterprises are practically unlimited and government is ready to co-operate, as it is doing in many places, with any

individual or mission in this important work. A tide of interest in industrial questions is arising among Indians and a new attention is being given to the subject by missionaries.

In general it may be said that any missionary with some mechanical ability has an equipment that will prove most useful for himself in a land, where it is not always possible to call in a carpenter, plumber or mason, and will also add to the lines along which he may approach the people in their social and religious life. In remote regions and among hill tribes peoples, the man who cannot handle tools is sadly lacking. The greater his knowledge and skill the more he can accomplish in this department, especially if he have ability to create enthusiasm in others by the introduction of new methods and the production of good results. While specialists are needed, any industrial or agricultural knowledge or experience which an educational or evangelistic missionary may possess can be turned to most useful account. European commercial enterprises and the very necessities of modern life are compelling some changes of a far-reaching character in the industrial life of India. Great sugar, cotton and other factories are being erected and, as in America, are creating new social problems. The industrial problem from the point of view of the missionary, however, relates to average conditions and to the rank and file of the people.

For one who proposes to give himself largely to the industrial side of the work special technical training in mechanics or agriculture is absolutely essential. To this should be added infinite patience and common sense. Business ability should accompany all plans in this realm. Many enterprises have failed in India, because men have gone out with only the capacity for dreaming dreams that could be realized only under utopian conditions. On the other hand it should be emphatically understood that the missionary should not under any circumstances engage in business or other secular pursuits on his own account, or for his own profit. This has

always proved fatal. His talents should be placed wholly upon the altar for the upbuilding of the resources of the Indian churches.

Another important warning should be introduced at this point, namely, not to begin extravagantly or with the idea that the old must necessarily be discarded and the new introduced. Industrial workers should start with what they find, adapting and improving it. It would be almost useless to get together a large number of Indian lads and assemble them around a lot of highly improved modern machinery to which they may never again, after leaving school, have access. Industrial training should start with the tools already available in the land. When a missionary invented the Kolar plough, a kind of hybrid between the iron shod crooked stick that India uses and the big plow of America he rendered a much greater service than if he had insisted upon hitching a dozen scrawny bullocks to a modern plough. Other missionaries have added greatly to the material resources of the church and the country by similar mechanical contributions, such as hand-power cotton gins, hand looms and other devices.

The following is a partial list of lines in which one may profitably make preparation:

Agriculture in all its departments and including terrace cultivation, irrigation, soil development, cotton growing and ginning, seed selection, market gardening.
Stock and poultry raising.
Weaving.
Civil, mechanical and electrical engineering.
Metal working of all kinds.
Carpentry and building.
Furniture making.
Brick making.
Masonry.
Paper making from native fibres.
Boot making.
Printing—all departments.

The development of markets and trading.
The development of natural resources.

In addition to many of the above details required likewise of the women missionaries there are some activities in behalf of Indian women for which they should prepare: Domestic science, including homekeeping, cooking, sewing; arts and craftswork, including lace making, embroidery, leather stamping and flower making. In time the girls of India must be taught a vocation that will enable them to gain a competent livelihood.

IX. Training in Business Details

Service in India demands nothing under this heading different from that required of missionaries in all lands. With the exception of those who may be called upon to teach the ordinary "business branches;" a course in a business college is not necessary, but, as has already been stated, those engaged in industrial work should have some special training in this department.

The one matter of importance that cannot be too strongly emphasized is that every missionary should be capable of keeping his own accounts, both personal and mission. One of the most annoying things in the conduct of the missionary enterprise is the failure of missionaries in this matter. None can be entirely free from all business details and the majority must carry more or less responsibility for appropriations made for schools, hospitals, buildings, and miscellaneous mission work. Knowledge of simple book-keeping, the essential principles of banking and exchange are practically indispensable. There should be ability to draw up in neat and business-like form the report of any financial transaction including a regular annual report. Missionaries, conscious of their own honesty and good intentions, have been known deliberately to neglect this part of their work on the ground that they had more important work to do. One missionary is cited who, overwhelmed with a great spiritual revival on his field, failed to make a financial report for three years, and then his statement was hopelessly muddled. No one doubted that his appropriations had been honestly expended and that

the deficit resulting from his ignorance of his own situation represented important work done; but the fact remained that he had laid himself open to severe criticism and his reputation, if not his character, had been injured. And in the end someone else had to do imperfectly what he could easily have done at the time, and the Board was compelled to make an appropriation to balance the account. This is not fair to the Board or to the other missionaries. No man can afford to put himself in such a position. The keeping of one's accounts, so that he can show clearly how every dollar of mission money has been expended, is as definitely a part of the functions of a missionary as preaching or teaching.

In addition to the business that each missionary must to a greater or less degree attend to there are certain positions on the field which partake almost wholly of a business nature, namely, the management of mission presses or publication houses, of which there are some very large ones in the Orient. Some boards also maintain business agents at such strategic points at Shanghai, Yokohama, Matadi, Rangoon, Calcutta and Bombay. The function of these men is to arrange the passages of the missionaries, look after the receipt and shipment of their goods, and in general transact the business of one or more missions of a Board or of several Boards in cooperation. Furthermore the Boards usually maintain in each mission a treasurer who receives from home the funds of the mission and disburses them on order as salary to the missionaries and as payments on miscellaneous appropriations.

Formerly all these positions were filled by evangelistic or educational missionaries, oftentimes by those not specially trained or qualified for this type of work. The question whether or not laymen should be substituted for ministers and teachers is still mooted. This report cannot include a discussion of this problem, but strongly urges this substitution generally. It may be added that any evangelistic or educational missionary who has aptitude for such work would find

some special equipment for it very helpful. Obviously any layman going to India to take over the business department, including the treasurership, should be fully qualified as a business man and accountant and should speedily familiarize himself with the business methods both of Indians and English. He ought to be prepared as a lay worker in distinctive Christian work. It need scarcely be added that he should be as much of a missionary in spirit as if he were a minister.

X. The Effects a Missionary Should Take to India

"India is not out of the world, hence this section is not very important," was the reply of one well known missionary. It is true that one does not positively need to take to India anything more or special than he would require on any long journey. Large shops and even department stores are found in the cities and larger towns. Practically anything needed may be purchased and, with the exception of imported articles can, as a rule, be purchased more cheaply there than the corresponding articles at home. What cannot be had in the local community may easily be ordered by mail from any of the centers whose stores issue elaborate illustrated catalogs. The parcel post is well organized and conveys articles cheaper than the same post at home. There is a parcel post also between England and the Continent and India, no arrangement having yet been made with the United States. Freight shipments, however, are now so easily and quickly made that one need not wait long for anything desired sent in this way. Nearly all Boards maintain shipping departments with facilities for ordering and shipping goods.

At this point another general statement may be made, namely: that practically anything that one possesses may appropriately be taken to India, especially articles for which one has formed strong personal attachments and would greatly prefer to use, for example, pictures, books, or a special piece of furniture, with the exceptions noted elsewhere.

Again, if one owns things that can be easily transported and used there, and their disposal at home would entail unnecessary loss, they should be taken.

All mission Boards pay the freight on a certain number of tons of goods, ship's tons being measured not weighed. This amount should be ascertained by inquiry of one's Board. Any excess over this would have to be paid for by the missionary. This fact will help to determine what shall be taken and what shall be left. Again, each Board makes its appointees a cash allowance for the purchase of equipment. All missionaries urge that in no event should all this sum be expended at home, unless one has other resources upon which to draw. Their advice further regarding this point varies from that just given to "Buy everything on the field, or wait until you arrive and order from home."

Missionaries' homes are not as a rule over-furnished. This cannot be afforded and then it is not possible to carry one's belongings back and forth. The rule of one missionary is suggestive: "Purchase and own nothing that one is not prepared to leave behind on the field without a feeling of financial loss. Let all belongings represent a permanent investment in the work."

The foregoing statements are general in character and represent the opinions of the majority of the missionaries. As is intimated in the last paragraph, however, there is wide difference of opinion on the part of individuals when it comes to details. Some have worked out long lists of articles they think essential to take along. Others with shorter lists insist upon certain things which from their experience or temperament they consider important. Under all the circumstances the following bits of advice may prove helpful to the prospective missionary: Correspond with some Indian missionary at home or in the field, preferably with one attached to the mission to which you are assigned; consult your mission Board, with which available lists of articles officially

prepared by the several missions are on file; use your own good judgment in the knowledge of what you now possess and the size of your pocket book. In view of the special lists referred to, and which may be had upon application, it will not be necessary to do more than make brief general comments on the special items mentioned below:

1. *Clothing.*—Take any clothing worn at home, heavy and light. More light clothing will be worn there than here and may be taken along or it may be purchased more cheaply after arrival. There is a great difference of opinion about shoes. One may make choice of the following: Take a supply from home and arrange to order more; take what one has and have them duplicated in India; purchase in the stores there at the risk of a poor fit. The climate is hard on all kinds of leather. Cloth shoes are very desirable.

2. *Household Goods.*—The determination of what to take can be decided largely by what has already been stated. It should be noted that aside from the question of its bulk stuffed furniture is not appropriate in India. Machine made and glued furniture does not stand well. Veneers are apt to peel off and joints loosen. English sets of dishes commonly used in India are made up differently from American. A wife may, therefore, prefer her own china which can easily be packed and shipped, preferably in barrels. Rocking chairs are a distinctly American institution; if enjoyed they should be taken along. Table and bed linen already owned may be taken but the cotton material of the country is much cheaper and is generally used by the missionaries. In the cool season and at night and in the hills and when traveling, warm bedding will be needed. Steamer rugs are a comfort. In some parts of India small heating stoves are needed, and not a few missionaries use cooking stoves especially in hill stations. For the most part the Indian cooks employ their open fire places. A small alcohol or kerosene stove would be handy. American missionaries do not usually consider English and

Indian beds as comfortable as those they have been accustomed to. Furniture taken "knock down" will save freight. Any ordinary household piece may be purchased or made in India cheaper than at home; consult taste and bank account. The aim should be to make the bungalow attractive and homelike. Oriental furnishings that one could not afford at home may be had cheaply there.

3. *Books.*—All the books one likes or may need should be taken. Dampness, insects and other enemies may attack them but they are so essential to one's life and work that they can hardly be left behind. *American reprints of English copyrighted books should be left behind or they will be confiscated by the customs authorities.*

4. *Scientific and Other Equipment.*—Consult other missionaries. Take only what one knows in advance will be needed. Purchase additional articles later.

5. *Miscellaneous.*—Every male missionary should have at hand some tools, preferably those to which he is accustomed. A typewriter and for some a duplicating machine are desirable. A "magic lantern," a "talking machine," and other accessories will prove helpful in securing attention and interest. Bicycles, motor cycles, automobiles and motor boats are coming into use more and more and are greatly increasing the efficiency of the missionaries. A family medicine case made up of remedies specially selected for India, and a "first-aid-to-the-injured" packet should always be at hand. Some urge the possession of a firearm, either rifle or revolver. Many never own one. No advice will be necessary in regard to the ever present camera, except that plates are more satisfactory for use in India than films, though the latter may be procured there. Small, portable organs made specially for the tropics are available. Pianos also are taken out, but special inquiry should be made regarding these.

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REPORT OF THE COMMITTEE ON THE SPECIAL PREPARATION NEEDED FOR MISSIONARIES APPOINTED TO JAPAN

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The first draft of this report was written by the chairman, upon the basis of the findings of the conferences held in Japan by Dr. John R. Mott in April, 1913; upon the returns from Japan which were before Commission V. of the Edinburgh Missionary Conference when it studied the question of the preparation of missionaries; and upon other data in the possession of the members of the committee. This draft was sent to the active and to one of the corresponding members of the committee and their suggestions were embodied in a revised draft which was put into print and submitted to the Board of Missionary Preparation at its annual meeting, Dec. 2, 1914, and also to the Foreign Missions Conference in session at Garden City, Jan. 13, 14, 1915. Note was made of the points brought out in the open discussion at these places. Copies of the report were also sent to all the corresponding members of the committee, to secretaries of Mission Boards having work in Japan, and to a considerable number of persons, Japanese, missionaries, and others familiar with conditions in Japan, whose frank criticisms were requested. Many of them responded. The report was then revised by the chairman, submitted to the active members of the committee for further criticisms, and placed in

the hands of the Director of the Board of Missionary Preparation for final editing under the direction of the Executive Committee.

This statement will make clear the process by which the report has come into its present form and indicate the degree of authority attaching thereto.

The report will discuss the general characteristics needed by missionaries to Japan and try to specify the lines of missionary work which call most loudly to-day for strengthening. It will aim to suggest to candidates the lines of preparation which will contribute most to their efficiency, and to indicate the lines of investigation or of study which missionaries, either while pursuing their missionary labors or when on furlough, may pursue with profit.

The report presupposes familiarity with the reports of the Board of Missionary Preparation for 1913 and 1914. The former discussed the general qualifications of missionaries and the scope of the preparation needed. The latter contained a series of reports upon the preparation needed by the different classes of missionaries, evangelistic, educational, medical, etc. Especially should women candidates be familiar with the recommendations of the report on the Preparation of Women Missionaries contained in the volume for 1914. Except as otherwise noted in that report and below, the preparation of women missionaries along intellectual and spiritual lines would be the same as for men. This report takes for granted these statements of general principles and seeks to reach their specific application to Japan.

This report confines itself to Japan proper, exclusive of Chosen (Korea) and Taiwan (Formosa).

I. Characteristics Needed by Missionaries to Japan

Climatic and Health Conditions. Japan proper is not a tropical country. Its latitude extends from that of south-

ern Georgia to that of Montreal. The winters on the north and west coasts and in the Hokkaido are similar to those in the northern parts of the United States; in the northern Hokkaido they are severe; elsewhere they are milder, but though the thermometer does not go so low as in corresponding parts of the United States, the damp chill is so penetrating that heavy winter clothing needs to be worn. Summer resorts in the mountains are accessible and generally used. The extreme humidity of the climate, and the absence of vitality in the air make the climate a rather trying one to certain missionaries, especially to women. Those with a tendency to nervous troubles should not undertake missionary work in Japan, or those inclined to throat or lung troubles. Those seriously affected by the somewhat enervating influence of a rainy, damp climate should also hesitate to engage in work there. In some sections the comparatively frequent earth tremors are deleterious to people of nervous temperament. Because Japan is just out of the region in which care has to be taken to avoid exposure to the sun, too great carelessness is shown by some missionaries in this regard, with unfortunate consequences.

Social Conditions. The missionary in Japan is under the jurisdiction of a government organized along western lines. He lives among a people reverent toward their past and keenly sensitive to anything which gives the impression that they are regarded by foreigners as inferior to the nations of the West. They have shown a capacity for progress and leadership and expect to be allowed to exercise it. As is entirely natural in a people who have only within twenty years succeeded in throwing off extra-territoriality, which is a badge of inferiority, they keenly resent any assumption by a foreigner that he is their superior and should as such be given the chief place.

There is much justification for this attitude. Japan has developed an educational system of high grade. Children

are under obligation to attend the elementary school for six years, and the percentage of those who fail to do so is very small. The pupils all learn western science. The languages of the west are taught in all the higher grades. English is begun in the fifth grade, and German and French are included in the Koto Gakko, or high school.

Moreover, Japan has built up its transportation system and its industry until it is a real factor in the commerce of the world.

Japanese social life is now passing through a period of stress and strain because of the appearance in that land of the "new woman." Educated and refined and familiar with the customs of the West, she is asserting her rights and demanding the privileges accorded to her sisters in the most progressive countries of Europe and America. This calls for tactful guidance on the part of those who know both the dangers involved and the limitations beyond which women may not properly or safely go.

In general, the social changes in Japan have been chiefly in the externals. It is only now that the Japanese are beginning to feel after the spiritual side of western civilization, without which the social customs and organization are an empty shell.

In all this it stands in a class by itself among non-Christian nations.

JAPANESE CHURCH. Japanese Christianity has likewise shown a spirit of independence and an ability to stand alone under Japanese leadership beyond the church in almost any other eastern land where missionaries are at work. The churches planted by missionaries from the Presbyterian and Reformed, the Congregational, the Methodist, and the Baptist Churches are organized under their own able leaders, clerical and lay, and in the Church associated with the Church of England and the Episcopal Church of the United

States strong Japanese clergy and laymen have been developed.

All this means that no missionary, in Japan especially, can do efficient work unless the innate Anglo-Saxon sense of leadership and superiority has been subordinated to the Christian grace of service. It is the spirit expressed by John the Baptist, "He must increase, but I must decrease," which must characterize the missionary to Japan. Infinite patience and tact and even, when necessary, a willingness to keep oneself so in the background that most of the credit for some achievements will go to others, are necessary qualifications for work in Japan. The leadership of the missionary must be of a spiritual type and must rest upon his knowledge and impartation of the great spiritual truths revealed in the Bible and in the history of Christianity. The great emphasis placed by the Japanese upon courtesy and etiquette puts one who is brusque and impatient of form and the refinements of personal intercourse at a disadvantage in that country, except as strength of character counts in Japan as elsewhere. A certain amount of social polish is helpful, even with the artisans and laboring classes; but one who is unselfish and sympathetic, and has a spirit of genuine Christian courtesy need have no fear.

Japan and its people have a great charm for the successful worker. Japan is a land in which the resident strongly tends to adopt with enthusiasm the point of view of the people. It is a field with fascinating possibilities; but it takes a missionary of grace of character and adaptability to indirect leadership to succeed. One without these characteristics chafes under the necessary conditions of work there, resents the Japanese attitude, and thus antagonizes the people and makes helpful co-operation with them impossible.

Religious Conditions. The missionary needs to prepare to face the unusual religious conditions which prevail in Japan.

Since the restoration, Bushido and Shintoism have been important factors in the life of Japan. Bushido is an ethical system built mainly upon Confucianism and filled with national chivalry. State Shintoism has now been declared by government to be merely a matter of state ceremonial and of honoring national heroes, not a religion. Its lists of shrines and heroes is being revised to correspond with the new ethical ideals of the Japanese. Yet at Shinto shrines religious practices are allowed, high officials perform there what it is hard to distinguish from religious rites; and Shintoists are protesting against a Christian request to the government to banish from the shrines all religious ceremonies. But whatever is thought of this attitude of government, to five-sixths of the people Shintoism has not ceased to be a religion and some Christians regard it as by far the greatest foe of Christianity.

Popular Shintoism still influences the minds and the lives of the masses to an even greater degree perhaps than Buddhism. Although the younger generation, especially those who have passed through the secondary or higher institutions of learning, are somewhat emancipated from its many superstitions and practices, yet the connection between Shinto shrines and patriotism is so close, and the official distinction between Shinto as patriotism and Shinto as religion is so recent, hazy, and subtle, and at the same time Japanese patriotism is so emotional and even religious, that it is hard to say whether or not the power of Shintoism has been greatly lessened. Certain it is that one of the most vigorous religious bodies in Japan during the past forty years has been a sect of Shintoism, Tenrikyo.

With the close of the Meiji era by the death of His Imperial Majesty Mutsuhito and the accession of His Imperial Majesty Yoshihito, who had mingled somewhat with the people, it is expected by many that much of the air of divinity which hedged about the throne will ere long be lost. This

will be helped by the introduction of scientific education. Certain it is that the prevalence of a more democratic spirit and the demand for party government and revision of the Parliamentary system portend still greater changes in a realm which borders upon the former religious and ethical ideals of the nation.

The prevalence of western training is breaking down the belief in the old superstitions and religious beliefs. The educated classes have in large numbers revolted against religion, except in so far as Shintoism is a religion. They have become either indifferent to religion, avowedly agnostic, or even frankly atheistic. Buddhism, which has played so large a part in the life of Japan and was the state religion in the feudal days, still wields a strong influence over the masses, especially in certain districts, but it has lost any hold it may have had upon a considerable section of the thinking part of the nation. The influence of the Buddhist priests has become in many cases demoralizing. Thus Baron Kato declared a few years ago: "The men who have the doctrines in charge are indeed so corrupt that they themselves have need of reformation. . . . They are a peril to society. . . . They stand for the salvation of the people. . . . Yet they actually use the people in carrying on their evil lives. . . . They are all corrupt." (Okuma, "Fifty Years of Modern Japan," II., 73). There is now a reformed Buddhism which is an aggressive force. It is, however, as yet quite small. It has adopted many of the methods and some of the tenets of Christianity, is developing an educational system in which the modern scientific view point is upheld and has even included the Bible among the books studied.

There is a growing tendency by some who have themselves rejected religion to regard it as a tool to aid in the government of the people, or to promote morality among the common people. Many officials or prominent persons write and speak favorably of Christianity as a useful religion, but

without any thought of following it themselves. There is a decided tendency among many educated leaders to give a larger place to religion as an essential factor in national development.

Another characteristic of the religious situation in Japan is that many Japanese regard religion as merely a body of doctrine. This spirit is carried over into Christianity. This tendency has been encouraged by the insistence by some missionaries upon doctrinal beliefs. Some students do not think of Christianity as a life to be lived, but as a system of thought. They will study it for years and seek to realize its ideals in practice, without first having them become vital in a change of heart. They regard themselves as Christians, but do not manifest the Christian spirit towards others. There are others who regard themselves as having "graduated" in Christianity and who no longer have anything to do with it. This attitude is quite natural because of the lack of vitality which has for generations characterized the religious life of Japan. Another weakness, traceable to Confucian influence, is the tendency to look upon Christianity as an ethical system without the purely religious elements of prayer, communion, worship, and evangelism.

With the weakening of the old religions, the consequent loss of belief in the old sanctions for conduct, and the introduction of the ethical problems inevitable in the industrial and social development along western lines, there has come a weakening of morals, and an outbreak of unethical conduct, which is most disquieting to thoughtful observers, Japanese and foreign, Christian and non-Christian alike. And as this ethical reaction is so closely related to the philosophical and scientific beliefs of the students and educated classes, it presents, together with the religious situation, a serious challenge to all Christian forces at work in the nation. If it is to be coped with successfully, it will be by

specially trained workers who know that Christianity is truly a religion of redemption.

After all due weight has been accorded to the climatic, social and religious conditions of Japan, it still remains true that the supreme characteristics needed by the missionary are in the realm of the spirit. The missionary must be a man or woman of prayer, and of an abounding love for those among whom he labors as a spiritual leader. Other characteristics are important; these are absolutely essential.

II. Lines of Missionary Work

There are two characteristics of missionary work in Japan which sharply differentiate it from most other fields and make it more nearly comparable to work in America. These are the relative lack of medical work and of primary education.

Medical Work. The Japanese have so developed their own medical facilities that the missions have all but withdrawn from this branch of work in Japan proper.

There are but eight hospitals and dispensaries listed as under Christian auspices, and one of these, St. Luke's Hospital, Tokyo, is really an international institution, patronized by officials and the Emperor and serving the foreign community. There are two leper hospitals under Protestant auspices and two under Roman Catholic. At the conferences held by Dr. Mott in Tokyo (1913) under the auspices of the Continuation Committee of the Edinburgh Conference, medical missions were not even discussed. Yet it should not be forgotten that the sanitary conditions leave much to be desired, that tuberculosis is an ever-present scourge, that the death rate is high from stomach and bowel diseases, and from brain diseases, and that the rates charged by hospitals are high in proportion to wages. A few discerning missionaries believe that the medical field must be reentered in part, if western Christianity is to make its full contribution to Japan.

EDUCATIONAL WORK. In other mission fields the bulk of those under Christian instruction are enrolled in elementary and village schools. Thus, of the million and a half reported in the World Atlas of Christian Missions as in Protestant schools, more than a million and a quarter were in these primary schools. In Japan, on the other hand, according to the same statistics, but 30 per cent. were in such schools and more than half were in boarding and high schools, and these figures included Formosa, where there is more room for primary education. The explanation of this unusual situation is the fact that the Japanese government provides elementary education for all the children of school age and makes their attendance for six years obligatory, unless excused. Hence nearly all the elementary education provided by missionaries in Japan proper is for special classes such as defectives, or those who are working in factories. The lack of sufficient government schools of higher grade, namely the middle school (Chu Gakko) and the high school (Koto Gakko) to accommodate all the applicants for admission, makes is possible for the Christian forces to supplement the government system at this point.

The Christian schools in Japan are practically all of middle school grade or above, or else are kindergartens. The Japanese middle school (Chu Gakko) corresponds roughly to the American high school, although its lower classes are somewhat more elementary and the age of the pupils would be more nearly that of children in the seventh or eighth grades in our best schools. The Japanese have not succeeded pre-eminently in kindergarten work, partly, it is said, because they have attempted in the government kindergarten to cut out the religious basis; and some of the best kindergarten and training schools for kindergartners are under mission auspices. This is in fact one of the spheres of great promise for Christian influence in Japan to-day.

When the projected Christian University in Tokyo

becomes a reality and the Christian junior colleges are strengthened, this will greatly improve the standing of the Christian middle school, provided the quality of its work is up to the required standard.

The missionary body and the leaders of the Japanese Church are at one in believing that there should be established several additional middle schools for boys and the corresponding high schools for girls, that the six existing higher departments (junior colleges) should be much improved and that there should be erected a central Christian University and a first class Christian college for women. Some Japanese leaders believe that women should be admitted to the university. There is still call for Christian kindergartens. Christian middle schools are needed, among other reasons, for discovering and training candidates for the ministry, as even Christian graduates of government middle schools are not sufficiently grounded in Christianity to be good material for the ministry. This will call for additional educational missionaries to whose training another section of the report is devoted.

There is little call in Japan for industrial teachers, although it would be well if the manual training element could be introduced into the educational system.

Evangelistic Work. The greatest demand for workers is for evangelistic missionaries. The Japan National Conference, composed of Japanese and foreign delegates, which met under the lead of Dr. John R. Mott in April, 1913, made the following declaration:

"A careful and most painstaking survey of the whole country [Japan proper], conducted by the Committee on the Distribution of Forces, specially appointed by the Conference of Federated Missions, brings to our attention anew the vast unoccupied territory in Japan. Approximately 80 per cent. of the total population, or above forty millions, reside in rural districts, of which number, so far as our data

indicate, 96 per cent. constitute an entirely unworked field. Of the remaining 20 per cent. of the total population, residing in cities and towns, about one-fifth is still unprovided for; thus giving us the result that above 80 per cent. of the population of Japan are not being directly reached by the evangelistic forces. Even in the cities and towns which are occupied, a comparatively small portion of the people have been in any real sense evangelized."

Adequately to meet these needs requires a large increase—some would say four-fold—of the Japanese workers, which, in turn calls for the improvement or enlargement of the schools for training them. It also calls for a large increase in the force of evangelistic missionaries. The exact number called for is now being investigated, but so far as results have been secured, the indication is that there will be needed in the near future approximately 475 additional evangelistic workers, or an increase in the missionary force of more than fifty per cent. Some of these should be located in cities and towns now inadequately occupied or not occupied at all. Others should be located in the smaller cities or larger towns with a view to devoting themselves principally to the rural work. It may, in fairness, be added that some doubt the necessity or wisdom of any such increase in the number of missionaries.

Special Lines of Work: (1) *Rural Workers.*—The rural districts are as yet all but untouched by Christian forces. A few missions have begun special efforts to reach the farming class and have had most encouraging results. The leaders in such work should be men or women of simple tastes and devoted spirit, with an intellectual equipment not inferior to that of other missionaries, but trained to carry on various forms of social work and to understand the agricultural problems of the farmers.

(2) *Christian Social Workers.*—Industrially Japan is in a condition similar to that of England a century ago. All the

problems incident to the development of a factory system are pressing for solution. The feudal system, which provided a place for each individual, is gone, and unmarried men and especially young women come to the cities to work in the factories. Christian social workers are needed, and above all Christian women who can help the working girls of Japan away from home and subject to the perils of great cities. An exceptional opportunity exists for lay social workers who have sufficient means for equipping and maintaining settlement work. The churches are financially weak and philanthropy is undeveloped. There is also need for a few workers in the large cities with the best equipment for temperance and social purity work, for educational preventive anti-tuberculosis work, including popular education as to personal and family hygiene, and for constructive work in the rehabilitation of families. Much of this work would be done in co-operation with Japanese organizations.

(3) *Missionaries especially trained to deal with Students in Government and in Christian Schools.*—At their best the Christian schools will contain but a small fraction of the students of Japan. The vast majority will study in government schools, from which instruction in religion is excluded and in which, in spite of the presence of some Christian teachers, the influence is generally anti-Christian, and often anti-religious. Of late a considerable change has taken place, especially since the department of religion has come under the government department of education. The "Association Concordia" is taking active steps to secure the co-operation of the Education Department in overcoming this hostile influence. There is crying need for workers who can deal with a class, which will ultimately dominate the empire. Even the Christian schools have not secured enough Christian leaders for the Japanese church and community. A definite attempt should be made to get into closer touch with students in the middle schools, through English and Bible classes, the prepa-

ration and distribution of suitable literature, and the influence of Christian hostels and the missionary's own home. Workers, Japanese and foreign, who are fitted to deal with young people should be stationed where there are middle and higher schools and some might be especially set apart for this work for students.

(4) *Educators of the highest Training and approved Efficiency.*—At many points the Christian schools, though they are steadily advancing, have been left behind by the government schools in the rapid advance of recent years. While the great need in the Christian schools is financial, in order that the equipment may be improved and better Japanese teachers be secured, yet there is also need of some highly trained missionary teachers. These are especially needed for places in the proposed Christian University and the College for Women, as well as for improving the quality of work in the existing junior colleges, theological seminaries, and training schools for men and women. Such teachers should be specialists, both men and women.

(5) *Promoters of Bible Study,* especially by developing Sunday schools to greater efficiency and building up a much larger number of schools or groups of classes for religious instruction both on Sunday and on week days. One of the great needs in Japan to-day is for trained teachers for such schools who will be able to study the situation in Japan in the light of modern educational principles, and assist the Japanese in the development of this line of work.

(6) *Evangelistic Workers.*—It cannot be emphasized too strongly or too often that workers in all the fields mentioned above should have the evangelistic ability and purpose, so that they shall guide all the persons whom they influence for Christ. But there is need also for a number of men and women trained to do field evangelism in cities and villages, and to assist in enlisting and training Japanese lay workers in actual evangelism. For success in this work, it is neces-

sary that these workers should be of as high quality as specialists in other lines. Some of these workers might well be trained in some of the lines mentioned under headings 1, 2, 3, and 5 above.

(7) There is also a call for a *few literary workers,* who will assist in providing the literature needed by the Christian community for its own spiritual nurture and in its work of commending Christianity to non-Christians. The preparation of literature for Sunday schools should be mentioned here though it naturally belongs under (5). A beginning has been made in the use of the secular press for the publication of articles on Christian subjects. Some training in journalism might be helpful at this point. It seems right to mention this call even though no new missionary can do this work and one cannot tell in advance who will prove fit for such tasks. Recent steps are doing much to meet this need. This work requires the services of those who are familiar with the genius of the Japanese nation and who keep closely in touch with the development of thought both in Japan and in the West.

In all these fields of work, there is need for women as well as for men, except as specified.

III. Lines of Preparation

In the light of these conditions and demands, how can the missionary candidate best be prepared for work in Japan? It may be said that in general full preparation, cultural and technical, is highly desirable, if not essential. There is no place in Japan for persons of inferior calibre, but there is a place for persons who could not be pronounced of the highest intellectual type, but who are above the average and who excel in qualities of heart and character. The men and women needed in Japan are those who have sympathy and breadth of view, who are intellectually alert, who can think through difficult problems with impartial accuracy, who are courageously loyal to the truth as they see it and yet can respect the

different opinion of another, who know the technique of their particular work, and who above all are intelligently and vitally Christian through and through. It is more important that missionaries should possess these qualities, even if their preparation has not been complete, than that they should have gone through a long course of study without having developed these characteristics, which should normally result from such training. While any mission Board would appoint candidates possessing these intellectual and moral qualifications without the full training, yet these are the exceptions and as a rule what is required of clergymen, educators, or social workers in the United States or Canada is required for such workers in Japan, and then additional preparation. Whatever may be said of other countries, for Japan any preparation that is superficial in character and is not based upon broad culture and thorough professional training is likely to prove inadequate. A full college or university course and technical training are as a rule essential. Any one who is to teach such subjects as theology or pedagogy requires more than undergraduate courses to qualify for such a place. Any degree showing special attainment, such as the degrees of M.A. and Ph.D., is held in high esteem and the holder thereof accorded special respect. It is most desirable that educational missionaries should either have or expect soon to obtain at least the degree of M.A.

All the highest institutions of learning in Japan are manned by Japanese who are not only graduates of Japanese universities, but who have had from two to four years of post-graduate work and foreign travel. If missionary educators are to stand on a level of equality with Japanese professors, they must have training that is at least comparable.

The women missionaries in Japan need as full and thorough preparation as the men who are engaged in the same lines of work. Except where otherwise specified, it may be

taken for granted that the preparation urged for missionaries to Japan applies alike to men and to women.

PREPARATION AT HOME. Even at the risk of undue repetition, it should be emphasized at the outset that the lines of preparation noted below should be built upon a vital Christian experience, an experience which is not merely a thing of the past, but which is of the very essence of the daily life.

A. GENERAL. The following subjects may be mentioned as of special value to one preparing for work in Japan, although not every missionary can go very far in all.

(1) *Principles of Education.*—"Pedagogy, especially for Sunday school and educational work," was first put in the recommendations made on this topic by the so-called Japan National Conference, composed of Japanese and missionaries, which was held under the lead of Dr. John R. Mott at Tokyo, in April, 1913. The reason for this has already been set forth at sufficient length. All missionaries need to understand the principles of education as applied to instruction in religion.

(2) *An Understanding of Christianity and its Solution of the Problems of Thought and Life.*—The minimum required under this head is a familiarity with the contents and teaching of the Bible, with special emphasis upon the life and teaching of Jesus, and a well-ordered grasp of Christian truth. Each worker should be able to use the English Bible and to tell others what it means to be a Christian. The knowledge of the Bible and Christian doctrine which is usually secured by attendance at public worship and at Sunday School, supplemented by private daily reading of the Scriptures or by attendance upon Bible classes under inexpert guidance is not sufficient to enable one to become efficient in leading intelligent Japanese into the Christian life. As already explained, the Japanese students are facing all the maze into which modern science has led them. They have

lost or are losing faith in their old beliefs, are familiar with the anti-Christian teaching of much of the literature of the last thirty years, and tend to regard all religion as mere superstition. To meet these various needs, the missionary candidate may wisely elect such courses as the following:

a. The Bible, to understand in a modern scientific and at the same time vital way its development, contents, and message. The problems raised by the higher criticism and the doctrine of evolution must be squarely faced. This is the more important because of a tendency among the Japanese to think little of the Old Testament.

b. Christian Doctrine, to get a well ordered understanding of Christian truth as a system of thought as well as a vital, transforming force. The missionary needs to be able to give an intelligent answer to such questions as these:

How should Christians think of God and his relation to the world and to man?
Why is the pantheistic idea of God wrong? Why should we believe in a personal God?
How should Christians think of Christ? What is the meaning of his life, death, and resurrection?
What do Christians mean by the Holy Spirit?
What is man, especially in his relations to God?
What is sin? What is holiness? How is a sinful man changed into a holy man?
What is the significance of forgiveness and atonement and how are they brought about?
How should Christians regard the Bible, including such elements as the story of creation, miracles, etc.?
What is prayer? What is faith? What is conversion?
What do Christians mean by the final judgment and by heaven?
What does Christianity expect of the individual in his relations to God and to his fellow men?
What is the Church and what its work and purpose?
What does Christianity expect to make of this world? What does it mean by the kingdom of God?

An attempt to comprehend in an orderly fashion such elements as these in Christian truth is of the utmost value for the missionary both as an individual Christian and as an exponent of Christianity to the Japanese.

c. The history of Christianity, including the relation of the Church and of cognate institutions and movements to the thought and institutions of the last nineteen centuries.

d. Philosophy, in order to understand how men in all ages have interpreted the universe, man, God, and man's relation to his environment, material, human, and divine, and especially in order to get the Christian view of the world, of life, and of conduct. Such specific questions as those concerning miracles and prayer are of vital importance to the Japanese student who is interested in Christianity. The problems raised by the new psychology, especially in its relation to religion and philosophy come in here. The best methods of meeting the agnostic and atheistic views of life and the universe are also most important. There should be clear thinking regarding the positions of materialism and idealism.

e. Comparative Religion, in order to understand the unique place of Christianity among the religions of the world, and how it satisfies the religious needs of mankind. Special attention may well be given to Buddhism, Confucianism, and Shintoism in order to prepare the way for a scholarly study of the forms they take in Japan itself.

(3) *An experiential Knowledge of Christianity.*—The candidate may be a specialist in the fields just mentioned and yet may be an utter failure as a missionary. He will surely be such unless Christianity is to him more than a subject to be mastered; it must be a life which has mastered him. It must be so vital that it sends him forth on fire with zeal to lead others into a like experience. The normal Christian in the early church apparently possessed an exuberance of joy, a buoyancy of spirit, a richness of personal experience which has ceased to be normal among the Christians of the West. It is characteristic of many of the Christians on the mission field, and should be characteristic of the missionary also. It is not a thing that can be acquired in a mechanical way, by dint of reading a specified number of books or pursuing a definite course of study. It is a matter that should call for serious attention on the part of every candidate. He should pray and strive that Christ's joy, which He promised to His disciples, may be his own. And it will be, provided his life is lived in constant fellowship with the Master.

(4) *Applied Christianity.*—"The application of Christian faith and thought to social and industrial problems, which in the next decade will demand some workers of special knowledge and enthusiasm," was the second demand of the Japan National Conference in 1913. This includes theoretical and applied sociology, including economic history, and the history of modern industrialism, modern charity, and all the program of the modern social reformer. Socialism and its relation to Christianity is a live issue in Japan to-day. The social problems are among the most critical before Japan, and the missionary who understands their significance and the lines along which their solution lies, and who burns with a Christian social zeal can render an important service to Christianity in Japan to-day. Many Japanese doubt the power of Christianity to solve their social, industrial, and ethical problems.

(5) *An historical and comparative Study of Missions.*—Some missionaries would put in first place a knowledge of the so-called science of missions. The situation in Japan is such that the missionary should be equipped with a knowledge of whatever is helpful in the missionary experience of the whole Christian Church, and especially of the Christian Church in Japan. He should know what history has to teach regarding the fundamental purpose of missionary work, the relative emphasis that should be put upon the different phases of missionary endeavor; the dangers that attend too exclusive emphasis, for example, upon the work of evangelism or of education; the errors that are to be guarded against in the realm of doctrine, or in the way of compromise with non-Christian thought, institutions, or customs; the methods of making most helpful the relations between the missionary and the church in Japan; the best methods of reaching those as yet untouched by Christian influence; the ways by which the Christian school may be made most effective as a Christianizing agency, etc. These are merely examples of the sort

of topics that are included under this heading. Those who have had an adequate theological course will be able to secure much of this through private reading.

(6) *The History, Religions and Social Polity of Japan.*—These should be subjects for study by the missionary throughout his career, but foundations can best be laid during the years of preparation. Such work will enable the new missionary to enter more quickly into the spirit of Japanese life and understand the significance of the phenomena which greet him upon his arrival in the country. Some preliminary instruction regarding Japanese customs, etiquette, and the best methods of approaching the people may wisely be included.

(7) *Phonetics.*—Preliminary training in general phonetics and in methods of language study will materially assist the missionary to acquire the Japanese language more quickly and more accurately. This applies even to those who will enter the Tokyo Japanese Language School. Experience here has already shown the advantage of such training at home. While the phonetics of Japanese are less difficult than those of some other languages, yet it is interesting to note that missionaries who have lived in Japan for years and who are regarded as masters of Japanese, yet often fail in the niceties of pronunciation. Here is where a scientific study of phonetics, especially when supplemented by laboratory experiments, will be of great assistance. Phonetics, however, would best be omitted unless studied under a thoroughly and scientifically trained teacher, and the number of these is comparatively limited.

(8) *Supervised Work with Individuals.*—It is possible for a new missionary, whose zeal is not tempered with sufficient knowledge, to do within the first few years of his work in Japan much harm, which it may take him years to correct. Before leaving home, he should have his first lessons in dealing with the spiritual needs of individuals, should learn tact

and the various methods of approach, and should so taste of the joys of this work, which is the very heart of the missionary enterprise, that he will ever be the bearer of the evangel. The missionary should take to Japan with him a teachable spirit and not go out with a "know-it-all" air, simply because he has been a successful worker at home. If the practical work at home can be supervised by one who is familiar with conditions abroad and who can thus translate the experiences at home into terms of the future work, it will be of great advantage. Experience abundantly proves the very great value of such work and the possibility of transforming a crude and even inefficient candidate into one who is relatively efficient and who will realize the necessity of learning the people's customs and point of view. Such a person will gladly place himself under the guidance of experienced missionaries and Japanese pastors before he undertakes independent work.

In Japan there is little call for the missionary who is a "jack-at-all-trades." Industrial training is not called for, and the missionary does not require any medical training beyond knowing how to preserve health and meet emergencies.

Caution. The statement has just been made that the missionary in Japan should not be a "jack-at-all-trades." This applies as much to the matter of intellectual preparation as to the subject of practical skill. The elements just mentioned cannot all be mastered by any one missionary; he cannot be a specialist in all these subjects. If he attempted it, or tried to study everything which might be of value to him in Japan, he would not reach the country until middle life, or even old age, and arrival upon the field should not be unduly delayed. Each missionary should seek to be a specialist in some one line and to be intelligent regarding the other subjects. A similar statement may be made regarding the various lines of missionary effort which lie open to the missionaries.

How do these general statements apply to the preparation of different classes of missionaries?

B. Ordained Missionaries. The one who looks forward to work as an ordained missionary should take a full college and theological course. In college and university solid foundations should be laid in psychology and philosophy. Enough natural science, at least, to give an understanding of the scientific view of the world should be included. Courses in sociology and to a less extent in ethnology may well be emphasized, and this should include a study of economic and industrial problems and the principles of modern philanthropy. Where feasible an idea of the modern theories of education may well be secured. A course in the history of eastern Asia would lay foundations for an understanding of present-day Japan. A real mastery of one language is a great step towards the mastery of another; but this means learning to speak it, not merely to translate passages by means of grammar and dictionary. If German or French can be learned thus, it will be helpful as a preparation for learning Japanese, as well as be of value of itself.

In his theological course emphasis should be laid upon those courses which will best give an understanding of the Bible, its history, its contents, and its message, and these should make the Bible of practical value in dealing with individuals. A grasp of Christian truth in its relation to the thought and problems of the present day and to other religions, and the best methods of defending it against the attacks of non-Christian philosophy, pseudo-science, and the whole realm of agnostic and atheistic thought, is very essential. The philosophy and history of religion, apologetics, and comparative religion are of value here, but they ought to be keyed to meet the problems of Japan rather than of America. The history of the church and of the missionary enterprise are also important, if properly presented. Where the

science and art of religious education are taught, these should not be neglected by the prospective missionary.

In this connection reference should be had to the findings of the conference of theological seminaries which met, at the call of the Board of Missionary Preparation, in New York, December 1 and 2, 1914, and discussed the preparation of ordained missionaries (see pages 417 to 422).

It will rarely be possible for the candidate to include all these subjects in his college and divinity course, but these are the themes on which emphasis may wisely be placed. If an additional year of preparation is possible, this should include what has necessarily been omitted, as well as a more detailed study of the so-called science of missions, and courses which will lay the foundations for an understanding of the Japanese people, their history, social organization, thought-life, religion, and ideals. The ethnography of Japan and a study of the sociological problems of missionary work are other topics of value. Linguistics and phonetics, with special reference to the peculiarities of the Japanese language, should be included, provided proper facilities are available for accurate, thorough, and scientific training, but not otherwise.

Some of the most delicate and important questions before missions in Japan concern the relations between the Japanese Church, in different denominations, and the missions. This includes the relation of the missionary to the Japanese Church and the relation of this Church to the Church which established and supports its co-operating mission. If the ordained missionary can be introduced to the history of this question and its varying answers in advance of his arrival, it will be helpful. The ordained missionary should be able to advise with the Japanese pastors with reference to the most effective methods of work and organization in the local congregation or district. While this is the task of the older missionary, yet it presupposes first-hand knowledge of the actual workings of churches and this must be secured at

home. Experience indicates the great value, even to graduates of theological seminaries or colleges, of both theoretical and practical training under the guidance of persons with missionary experience, if they are to avoid the almost inevitable mistakes of the new missionary.

In recent years there has been a decided movement on the part of theological seminaries towards adding to their curricula courses which are especially designed to prepare the future missionary to meet the problems which are peculiar to the foreign field. In this way many missionary candidates can secure excellent general missionary preparation, at least for certain fields. Yet there is a conviction on the part of many that these courses, admirable and necessary as they are, do not completely satisfy the requirements for such a country as Japan, and that some ordained missionaries, at least, should secure still further preparation. Some of this can be gained by private reading, but candidates should carefully consider the advisability and possibility of an additional year of preparation, and if this does not seem feasible before entering upon their work, they should aim to secure it on one of their early furloughs.

C. Educational Missionaries. The educational missionary to Japan needs a broad general culture and the best training available in the science and art of education. Something more than an ordinary normal course that does not presuppose a college course is required. For one who is to teach in the higher Christian schools, graduate courses in one's specialty are imperative.

The educational missionary goes out as a missionary even more than as an educator. It is, therefore, vital that he should have at least the minimum specified above, viz., "a familiarity with the contents and teaching of the Bible, with special emphasis upon the life and teaching of Jesus, and a well-ordered grasp of Christian truth." He should have faced squarely the philosophical and religious questions al-

ready specified so that he can guide students through their problems into the Christian life. All educational missionaries should be equipped to be efficient teachers of the Bible and of its application to the problems of personal and social life. They all have the opportunity for Bible teaching, which they should be prepared and willing to accept. The educators may wisely know enough of sociology to appreciate the social problems of Japan and be able to inspire the students with a passion for social reform.

With this end in view, the candidate may well include in his college or university work courses in philosophy, comparative religion, and the like. Thorough, scholarly, and constructive courses in the Bible should be elected if available. Any studies or practical work which will prepare him to deal with students and lead them into the Christian life are imperative; for unless he can do this, he will be a failure as a missionary.

Otherwise the training of the educational missionary is similar to that of other lay missionaries, which is treated under the next heading.

D. Women and Lay Missionaries. Like educational missionaries, lay missionaries, social workers and others, whether men or women, should have a broad general culture and be masters of their specialty. Women missionaries who go out as evangelistic workers should secure as much of the training outlined for ordained missionaries as possible. For Japan, at least, it is a mistake to suppose that while men need three or four years of special preparation, women can get along with little or none.

For all women and lay missionaries, the college course should include work in philosophy, psychology, principles of education and some practice work, the social sciences, including their application to the problems of philanthropy and social reform. Courses of the constructive type which are offered in the Bible and comparative religion should be

included. Linguistics and the study of languages like German or French by modern methods are also of value.

Lay missionaries, men or women, who expect to spend their lives in Japan should plan to supplement their college and professional work by at least one year—in many cases, two years—of special preparation, which should include as much as possible of the studies mentioned under the head of (*a*), General. A thorough grounding in the Bible, Christian doctrine, the relations of Christianity to other religions and its effective presentation as the solvent of the problems of personal and social life is essential. Some training in psychology and the principles of education with special reference to instruction in religion are only less important. Next come the introduction of the missionary to an understanding of Japan, an appreciation of the significance of the problems of social progress, and a familiarity with at least the elements of the science of missions. Of great value is the practical introduction under trained guidance into work for others, in order that the natural mistakes made by all new missionaries shall be perpetrated at home rather than in Japan, where their effect would be more serious. As for other missionaries, instruction in phonetics and methods of language study should not be overlooked.

A little of this work can be secured in colleges, but only a little, except in rare instances. Much may be done in a single year of special preparation, and still more in two years. All this can be supplemented, of course, by private reading during student days.

The standard for lay missionaries should be kept high, and yet it may fairly be added that certain special classes, such as railway employees, postal clerks, and the like, are coming to be accessible to Christian workers, and useful work can be done among them by laymen who have not had the full preparation here advocated, provided these workers have had a vital experience of what the Christian life is and

have a good understanding of the Bible and the truths of Christianity.

In the past too often little attention has been paid to the preparation of the wives of missionaries. In the missions of some nations the wives are little more than wives and mothers and engage in little missionary work. In American missions, however, the wives are as truly missionaries as their husbands and the single women, and hence require preparation. Where possible, it is wise for such missionaries to have the same training as other lay workers. They should at least have a good grasp upon the Bible and Christian truth.

Because of the prominence in Japan to-day of questions concerning the rights and status of women, all women missionaries should have special training on the place of woman in the development of the race, as given in the science of anthropology, and should understand how to meet most wisely the situations created by the agitations of the women of Japan for the suffrage and other privileges. Especially they should be trained to understand women and their ambitions as well as their oppressions. The betterment of a nation is so largely conditioned upon the betterment of the industrial life and especially of woman's attitude to the industries that home duties thrust upon her that training to meet this problem in a helpful manner should, if possible, be secured. This would mean a study of the industrial problem of modern society as it affects woman and the home.

Women missionaries should also, when possible, have a practical knowledge of housekeeping, plain cooking, and plain sewing. It will greatly help the efficiency of their work, if, when keeping house in the interior, the domestic wheels run smoothly, and the home is neat and clean. This applies especially to the wives. They should be able to assist the Japanese wives, who are now facing delicate problems of readjustment and who can be greatly helped by Christian

wives and mothers, with a knowledge of what the Christian home should be and the part which women can properly take in the life of a nation.

E. Relative Importance. Should this recital of requirements discourage any one? No, it should serve as a challenge to make the best possible preparation for one of the most difficult tasks before the Church of to-day. It is no easy work to which the missionary for Japan is called. Yet it is fair to ask the question as to which elements of the preparation indicated are most important, and which can be omitted with least loss, if need be. The committee would reply that two things are absolutely essential. The first is the possession of a living Christian experience, which impresses all one meets with the reality of the spiritual life. Habits of prayer and of constant communion with the Father are the absolute essentials for real missionary usefulness. The second is an adequate intellectual grasp of Christianity, as set forth in the Bible and in the thought of Christians through the centuries; in other words, the Bible and Christian doctrine. One who knows what Christianity is needs next to understand how to apply it. He should know how to apply it in work with individuals, which means training in Christian work under supervision; how to teach it to children, youth, and adults, which means some knowledge of religious education and psychology; how to apply it to social problems, which means an understanding of these problems as well as of the social teachings of the gospel. Closely following after these subjects would come the study of philosophy, of the history of religion, and of comparative religion. Preparation for an understanding of the country and of the problems of missions would perhaps come last, not that these subjects are not important—for they are becoming increasingly so—but because they may more easily be studied out of books by the missionary candidate, who is using his reading to increase his efficiency. Yet the candidate should make

every endeavor to secure preparation along all the lines specified.

One point should here be reiterated. We have been discussing the preparation which different classes of missionaries require for efficiency in their varying tasks. Yet after all the work is one, namely, that of making known the evangel. The different methods are justified only as they are fitted to secure God-like-ness in the character of individuals and in the relations of men to one another and to God. The evangelistic purpose should actuate every worker, should inspire and guide in every task, for the multifarious work of modern missions is all one, and it attains this unity through the one common purpose of making Jesus Christ the supreme power and the model in the lives of individuals and of nations. No one who does not believe this from the bottom of his heart can be an efficient missionary in Japan or in any other mission field.

Preparation in Japan. When the new missionary has landed in Japan, his preparation has just begun. He must make up his mind that his preparation will never be complete and that as long as he remains in the work he must seek ever greater efficiency. Instead of specifying subjects, as was done under the last heading, this committee would specify certain tasks which lie before the missionary.

(1) *Learning the Japanese Language.*—The Japanese language is one of the difficult languages now in use. There are two colloquials, the ordinary and the polite, the written language, which differs widely from the colloquial, and, as if it were not enough, two or three thousand Chinese ideographs to be learned. All the preliminary training that can be secured at home is of value, but the real study of the language will be done in Japan. The study of the language should be the first business during the early years of service. The missionary should not be satisfied with a working knowledge of Japanese, but seek to come as near as possible to mas-

tering it, and using it like a Japanese. During the study period he should use what he has as much as he can. The danger in language schools is that the students do not use the language except when they are studying it. They should practice what they learn in natural conversation, in calls in homes, and in giving simple Bible lessons. It is suggested that the new missionary should arrange for daily practice in speaking Japanese outside of the language school and employ a person to talk and correct his mistakes. The ability to read Japanese newspapers and magazines is a valuable asset, yes, a necessity, for all classes of missionaries. The Tokyo Conference of Japanese Leaders, held by Dr. Mott in April, 1913, declared that ability to read and understand such publications should be the standard, especially for missionaries engaged in directing evangelistic work. Even those who deal with students who understand English find it wise to use the language of the heart and the home when giving instruction in the Bible or when seeking to arouse and satisfy their ethical and religious needs. No missionary should shirk his responsibility at this point.

In connection with the language work there can be some instruction in Japanese history, religions, customs and etiquette, and in missionary methods, but too great emphasis placed upon such lectures or studies will interfere with the mastery of the language.

The missionary should never stop studying the language. Many a missionary has sinned grievously at this point. When examinations were past, study ceased. This is really a great crime against missionary efficiency and should be regarded as such. Nothing short of mastery should be the ideal; and it is a marvel what patient persistence will do even for one who is not a born linguist. Each missionary should resolve to know the language better each succeeding year, no matter how long he remains in the country.

(2) *Studying Japan and the People.*—The history of

Japan, its religions, its social conventions and its etiquette are subjects worthy of most careful study by the missionary. He should learn how to work with the Japanese in fullest sympathy and co-operation.

The Tokyo Conference of Japanese leaders recommended a plan which is unique and suggestive, but which has never, so far as the committee is aware, been tested in Japan or any other mission field as to its practical value, namely, that "every new missionary, as far as practicable, should work for the first year or two under the direction of some experienced Japanese pastor, and so get acquainted with Japanese church members and become familiar with their manners, customs and habits of thinking, as well as study the language." The Japan National Conference, composed of both Japanese and missionaries, did not adopt this recommendation, but instead declared "new missionaries as early as possible should be closely associated with experienced Japanese workers, thus acquiring familiarity with the people, their customs and their habits of thought." One of the best things for a young missionary is to become intimately acquainted with a Japanese leader, and, if possible, be associated with him in work in some way. This plan is working well with some young missionaries.

The missionary should seek to understand Japan, its history, its genius, its ideals, and its ambitions. He should enter into the thought life of the people as it expresses itself in literature, institutions and customs. This can be done through working with the people and by the reading and study of the best authorities on Japan.

The missionary must always be on his guard against permitting himself to get into a critical attitude towards the Japanese. In some quarters there has been a tendency for missionaries to make much of what appear to them the foibles, peculiarities and weaknesses of the Japanese. Much of this criticism may be thoughtless or even humorous, but this

does not make it less dangerous. The Japanese might equally well dwell upon the idiosyncrasies and follies of the foreigners residing in Japan, not excluding the missionaries themselves. If this attitude becomes chronic with the missionary, it destroys his usefulness. Every nation has its peculiarities and weaknesses as well as its admirable characteristics, and one need not be blind to the former, but the successful missionary will not permit himself to let these shut out from his vision the latter. He must be a real lover of Japan and its people, and this can properly be the case only as he truly understands and appreciates them. To do this is one of the primary duties of the missionary.

(3) *Making Oneself a Specialist in some Subject concerning Japan.*—In the early days of the Syrian mission each new missionary in connection with his study of Arabic was assigned some topic to work up. The result of this policy was the production of authoritative works such as Thomson's "The Land and the Book," Post's "The Botany of the Holy Land," and Van Dyck's work on "Astronomy." Such a policy would be of value to the missionary personally and to the work in which he is engaged. One missionary in Japan has made a specialty of certain phases of Buddhism. Another is an authority on tuberculosis in Japan, and this adds to his prestige. A missionary in China made himself an authority on the Chinese merchant guild, another on Chinese weights and measures. Among possible topics for Japan may be mentioned:

Buddhism, history of some sect or sects.
Buddhism, relation to the state.
Buddhism, its missionary methods, past and present.
Shintoism, its present significance.
Japanese history.
International relations of Japan.
Japanese economics.
Japanese education.
Factory legislation in Japan.
The condition of working girls.
Japanese philanthropy.

Present day religious thought of Japan.
Japanese feudalism and its effects.
Present social organization in Japan.
Rural conditions.
Conditions in some occupations, e.g., jinrikisha coolies, farm hands, mercantile apprentices.

These topics are given merely as illustrations of what lines of study are open to the missionary. Some of them have been studied with great thoroughness by missionaries and other investigators, and the new missionary would hardly be able to do much more than become familiar with the results of their researches and try to carry them perhaps somewhat further. It is not necessary, however, that the specialty should concern Japan. Almost any specialty will be helpful, though, of course, some would be more valuable to the missionary than others. Such study will do at least three things: it will help the missionary to keep his intellectual life on the proper level; it will commend him to the Japanese and thus increase his efficiency; it will, if the subject has not been fully covered, make a real contribution to scholarship. In all these ways it will make him a more useful missionary. Even if a missionary is not naturally brilliant or quick, he can yet go on to high attainment by willingness to forego distractions, and by quiet, confident persistency; and the results will be well worth the effort. Needless to say, the missionary should never permit this avocation to become his vocation and take precedence over his regular missionary work. In some few cases this has been a real danger.

(4) *Maintaining Habits of Study.*—This was implied under the last heading. The missionary should follow closely as possible the development of thought in some one or two lines in the west and also in Japan. He should keep in touch also with the movements in Japan, political, industrial, social, ethical, religious. He should read books and magazines dealing with Japan.

IV. Preparation During Furloughs

To the missionary who finds by experience that his preparation was inadequate, the furlough offers an opportunity for further preparation. The Boards are more and more permitting or even assisting missionaries to spend at least part of their furloughs in study. Preparation thus secured has this advantage. The missionary has learned during his years in Japan what he needs and is therefore better able to appreciate the significance and value of what is offered. Even when a missionary cannot spend all his furlough in study, a few months at some university, seminary or other high-grade training institution have sent the missionary back to Japan with new zest and increased efficiency. The furlough also affords the hard-worked missionary a chance for the reading which the busy years in Japan did not give.

Study during furloughs will save the missionary from two inevitable dangers which beset him. (1) Because of his necessarily isolated life, he almost inevitably gets behind the times, or fails to acquaint himself with the changes in the thoughts of scholars in the departments with which he was familiar in his student days. If he spends all his furloughs speaking on Japan, he cannot discover this fact. The effects of this isolation do not show themselves in a single decade; but after two or three decades the Japanese who meet the missionary discover that he has not progressed in his thinking since he first came to the country. So instead of his influence increasing with every decade, as it should do, it begins to wane. Many Japanese comment on this fact. This danger can be avoided if the missionary will go to school again during his furloughs. (2) The second danger is that of dogmatism. The missionary lives alone much of the time; he is, or should be, constantly in the position of a teacher or of a leader to whom those about him look up. The result is that it is difficult for him to avoid becoming dogmatic. To counteract this tendency, he needs to become once more a learner, and

for a period to place himself under the guidance of others, who are masters in their special departments of thought or activity.

Any of the elements of preparation that may be secured at home may be obtained during furloughs. The specialist will naturally seek to learn the latest word in his own department. The teacher will wish courses in his own subjects. The social worker will desire to learn the results of the latest researches and efforts at social amelioration.

The ordained missionary naturally turns to the more recent results of Biblical studies and Christian thought. For him the emphasis would ordinarily be put at this point, unless his real work is along other lines or there have been unusual gaps in his previous training. It is most important that missionaries, who are unable, while on the field, to follow the developments within the Biblical and theological realms, should come into touch with them while at home. This does not mean that they must accept the newer views, but that they should know what they are and understand the reasons which lie back of them. In many mission fields there is friction between the older and the younger workers because neither side can understand the other's viewpoint. Harmony and efficiency will be promoted if the ordained missionaries thus bring their knowledge up to date, just as the physician and educator feel bound to do.

Besides this modernizing of one's original preparation, which is the chief function of study during furloughs, the missionary can supply the deficiencies of his previous preparation. Whole new fields of knowledge may have been developed meantime. Such subjects as the following have proved of value to missionaries:

(1) *Bible and Theology.*—The lay worker who has found his grasp of the Bible and his comprehension of Christian truth inadequate has now a chance to learn new methods of studying and teaching the Bible, and to become familiar with

the best of recent developments in Christian thought. He may also learn the significance of the newer views, relating to the Bible and to Christian doctrine, so as to be able to assist those in Japan who wish to be up to date in reaching sound conclusions. Some of the serious breaks in the past, in the relations between the missionaries and the Japanese, were due to inability or unwillingness to do just this. This point applies equally to the lay and to the ordained missionary, as explained above.

(2) *Philosophy.*—Missionaries who have never faced in a scholarly way the problems raised by the new psychology, or those centering in the relations of science and religion, or those raised by the new materialistic or idealistic philosophy may wisely take courses to assist them at this point. Work in the history and philosophy of religion may also be taken wisely by some.

(3) *Religious Education.*—Some of the most serious problems in Japan center in the realm of religious education. How can the truths of Christianity be presented most effectively to the Japanese children, youth, and adults? What are the best avenues of approach to the heart of the Japanese with religious truth? How can the Sunday schools and the Bible classes, to which so many students resort, be made more productive of good? The answers to these either lie within the realm of the new religious education or must be secured through investigations in Japan made by missionaries trained in the principles and technique of this department. Some missionaries have found such courses as this of great value.

(4) *Social Sciences, theoretical and applied.*—In these days the missionaries in Japan are face to face with all the problems of a society in process of reconstruction. Some of these were faced by England a century and more ago. Others are those which are now pressing for solution in America. He needs therefore to understand historically and theoret-

ically the significance of these movements, to become familiar with what the lamented Professor C. R. Henderson, of Chicago, called the social programs of the west, and also to know what Christianity has to offer by way of a social gospel. Courses in economic history, in sociology, in philanthropy, including such subjects as sanitation, housing, pauperism, and penology, and in the social teachings of Jesus may prove of real service. Socialism and the other suggested solutions for pressing industrial and social problems may wisely be looked into by some missionaries.

(5) *Japanese Subjects.*—Ordinarily the missionary cannot find time, strength, or guidance for going very far in his studies in Japanese history, Japanese religion, and Japanese literature. The opportunities in America for advanced scholarly work along such lines as these are somewhat rare, but the universities and other educational institutions are beginning to offer courses of this type and these facilities will doubtless increase from year to year.

(6) *The Science of Missions.*—What has been said regarding Japanese subjects holds true with some modifications of the science of missions. This is a subject which is in process of becoming a science. Specialists in this department are increasing in number and the institutions where a broader view can be obtained of the entire program of missions can be found here and there.

(7) *Phonetics and Linguistics.*—These subjects have been studied with good results by a few missionaries on furlough, who have thus discovered where they were deficient in their use of Japanese and have learned how they may assist new missionaries in their work on the language.

Conclusion

The committee would not wish the preceding statements to discourage any one who contemplates work in Japan. Many missionaries have done most effective work without much of

the preparation recommended. It would be a mistake to delay arrival on the field unduly in order to carry the home preparation to an extreme. By a proper use of the elective system, and by carefully prepared courses of private reading, much can be done to secure sufficient preparation during the usual years of study. If in addition arrangements can be made for a year of graduate work—or even for two years on the part of one without theological or Biblical training—this will lay the foundations for the highest efficiency, which can be built upon during the years of work and the furlough periods.

While Japan needs thoroughly prepared missionaries, she is calling for workers, not for those who are merely preparers or studiers. Study and preparation are not ends in themselves but only means to an end, and they become a curse unless they are kept in their proper place. The course of preparation outlined in this report is urged upon the attention of missionaries for Japan, both men and women, because it is believed that it will increase their efficiency and enable them both to project definite undertakings for the Christianization of Japan and to carry these through to success.

In conclusion, the committee would emphasize with all possible force its conviction that what is needed more than the completion of any prescribed course of study is a missionary who has the capacity for growth, a willingness and determination not to rest satisfied with any present attainments, a spirit of service and of adaptiveness which will lead to glad conformity to the conditions of work in Japan, and above all a vital experience of the life which is hid with Christ in God, and which draws upon these inexhaustible sources for the power of Christian achievement.

V. Select Bibliography on Japan

(Prepared by Professor Edmund D. Soper, of Drew Theological Seminary, working in conjunction with correspondents in Japan.)

The following list is divided into two main divisions, one consisting of books which are recommended to missionary candidates to be read if possible before reaching Japan, the other of books recommended to missionaries to be read on the field and on furlough.

I. For Missionary Candidates

1. Cary, Otis. Japan and Its Regeneration, or
2. De Forest, J. H. Sunrise in the Sunrise Kingdom, or
3. Nitobe, I. The Japanese Nation.

   For short general sketch of all that concerns the missionary.

4. Murray, David. Japan, "Story of the Nation" series, or
5. Longford, J. H. The Story of Old Japan, and The Evolution of New Japan, or
6. Brinkley, F. A History of the Japanese People.

   Any of these volumes will provide the necessary historical background. Murray's volume is the shortest and Brinkley's the longest of the three.

7. Bacon, Alice M. Japanese Girls and Women, or
8. Burton, Margaret. Education of Women in Japan.
9. Knox, G. W. Japanese Life in Town and Country.
10. Redesdale, Lord (Mitford, A. B. F.). Tales of Old Japan.
11. Little, Frances (Macauley, Mrs. F. C.). The Lady of the Decoration.

    Volumes which will shed much light on Japanese life and customs, both past and present. Were one called on to make a selection it would be made in favor of Mitford's Tales of Old Japan.

12. Gulick, S. L. The American Japanese Problem, or
13. Kawakami, K. K. Asia at the Door and Japanese-American Relations.

    Will be an introduction to the present problems waiting to be solved between Japan and our country.

14. Griffis, W. E. Biographies of Guido F. Verbeek, S. R. Brown, James C. Hepburn, and Townsend Harris.
15. Hardy, A. The Life and Letters of Joseph Hardy Neesima, or
16. Davis, J. D. Joseph Hardy Neesima.
17. Uchimura, Kanzo. How I Became a Christian.
18. Gordon, M. L. An American Missionary in Japan.

19. De Forest, C. B. The Evolution of a Missionary (J. H. De Forest).
20. Armstrong, R. C. Just Before the Dawn.
21. Dening, W. The Life of Toyotomi Hideyoshi.
22. Uchimura, Kanzo. Representative Men of Japan.

A short list of biographies, missionary and general, suggestive of a type of reading of great value to the missionary candidate, as well as the missionary himself.

23. Chamberlain, B. H. Things Japanese.
24. Clement, E. W. A Handbook of Modern Japan.

In each case secure the latest edition. Both are important as reference books on all that pertains to Japan, Things Japanese in particular being widely known and quoted.

25. Clement, E. W. Christianity in Modern Japan.

A volume to be read and used as a book of reference on the history of missions in Japan.

26. Article "Japan." Encyclopædia Britannica, 11th Edit., is an important contribution, produced for the most part by Capt. F. Brinkley, the late editor of *The Japan Mail.*
27. Harada, T. The Faith of Japan.
28. Knox, G. W. The Development of Religion in Japan.

Volumes suggested for those who would begin the serious study of Japanese religions before reaching the country. The word "serious" is used advisedly, as the study of Japanese religion is no child's play—it is the study of a life-time and makes large demands on the student.

II. For Missionaries

The following list must be considered as supplementing the above, many volumes of which will be life-long friends of the missionary.

29. Terry, T. P. The Japanese Empire, or
30. Murray's Hand-Book of Japan. By B. H. Chamberlain and W. B. Mason, or
31. Imperial Japanese Government Railway's Official Guide-Book to Eastern Asia, Vols. II. and III.

At least one of these guide-books should be in the hands of every foreign resident in Japan.

32. The Christian Movement in Japan.
33. The Japan Year-Book.

Two annual publications of great value for those who would have the latest information. Of the two the Christian Movement will be of greater direct benefit to the missionary.

34. Okuma, Count (edit.). Fifty Years of New Japan. Two vols.

A veritable encyclopædia, though not arranged alphabetically.

35. Aston, W. G. Japanese Literature.
Generally recognized as an authoritative volume.
36. Gulick, S. L. Evolution of the Japanese.
Indispensable to an understanding of the Japanese character.
37. Reinsch, P. S. Intellectual and Political Currents in the Far East.
38. Porter, R. P. The Full Recognition of Japan.
39. Nitobe, I. Bushido.
40. Hearn, Lafcadio. Japan: an Interpretation; Kokoro, etc.
The last two volumes are interpretations of Japan and Japanese life which in the opinion of many need correction from other sources. They are suggested because they have been so widely read and quoted and because the missionary should understand this view-point.
41. Kikuchi, Baron D. Japanese Education.
42. Lombard, F. A. Pre-Meiji Education in Japan.
43. Gubbins, J. H. The Civil Code of Japan.
44. Hozumi, N. Ancestor Worship and Japanese Law.
45. Iyenaga, T. Constitutional Development of Japan.
Special studies in phases of Japanese development which a missionary can ill afford to neglect.
46. Dillon, E. Arts of Japan.
47. Huish, M. B. Japan and Its Art.
48. Reni, J. J. Japan, and a more specialized volume, The Industries of Japan.
The first volume is a small hand-book; the volumes by Reni were written some years ago, but are still of value.
49. Ritter, H. History of Protestant Missions.
50. Cary, Otis. History of Christianity in Japan, Two vols.
51. Report of the Tokyo Missionary Conference, 1900.
Authoritative volumes on the history of missions in Japan. Cary's first volume is devoted to the history of the Roman Catholic mission of the sixteenth and seventeenth centuries.
52. Hildreth, Richard. Japan as it Was and Is (edit. by E. W. Clement).
53. Kaempfer, E. History of Japan. An old work republished.
54. Griffis, W. E. The Mikado's Empire. Two vols.
Criticized harshly by some, but cannot be discarded.
55. Murdock, James. History of Japan. Two vols. published, the third yet to appear.
Volumes suggested for a more detailed study of Japanese history than would be possible with the books suggested for candidates—Nos. 4, 5, and 6 in this bibliography. The work of Murdock especially is proving to be the most thoroughgoing history that has appeared in a foreign tongue.

56. Lloyd, Arthur. The Creed of Half Japan; also other vols., Shinran and His Work, Wheat Among the Tares, etc., and his article in Asiatic Society Transactions on the Development of Japanese Buddhism.

57. Suzuki, T. D. Outlines of Mahayana Buddhism, and Rise of Faith.

58. Anezaki and Wainright. Aspects of Japan.

59. Griffis, W. E. The Religions of Japan.

60. Aston, W. G. Shinto, The Way of the Gods, and a small volume named Shinto.

The above on the religions of Japan to be supplemented by various articles in the Transactions of the Asiatic Society of Japan and in Hasting's Encyclopædia of Religion and Ethics.

61. Davids, T. W. Rhys. Buddhism (S. P. C. K. Manual), and Buddhism: Its History and Literature (American Lectures).

62. Hackmann, H. Buddhism as a Religion.

63. Beal, S. Buddhism in China, and Catena of Buddhist Scriptures from the Chinese.

64. Douglas, R. K. Confucianism and Taoism.

65. de Groot, J. J. M. The Religion of the Chinese.

The volumes in this group are but a suggestion of many for furnishing background for the study of Japanese religions.

In addition to all of the above mention should be made of the *Japan Evangelist,* an interdenominational monthly journal devoted to the interests of missionary work in Japan.

THE REPORT OF THE COMMITTEE ON THE SPECIAL PREPARATION NEEDED FOR MISSIONARIES APPOINTED TO LATIN AMERICA.

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It is taken for granted in this report that those for whom it is prepared, namely missionaries and candidates for missionary service in Latin America, and home administrators and teachers who are interested in the question of the special preparation needed by missionaries for the Latin American fields, will have familiarized themselves with the general reports on the training of ordained, educational, and women missionaries printed in the third Report of the Board of Missionary Preparation (January, 1914) and also with the Report of the Conference on Missions in Latin America held in New York, March 12th and 13th, 1913. It will not be necessary, accordingly, to go over again the ground covered in these reports. All that is needed is to supplement them with a brief consideration of the special conditions prevailing in the Latin American fields.

I. THE KIND OF MISSIONARY SERVICE NEEDED IN LATIN AMERICA

1. *The Varied Constituency.*—It is perhaps more difficult in Latin America than in any other part of the foreign mis-

sion field to form broad generalizations which will cover all social data. While the fact of varied social stratification is universal, it is peculiarly real and significant in these lands. There is a higher social class which lives its life in Paris when it can and at others times in the spirit and ideals of Paris. There is an upper-middle intelligent and capable body of people very much like the same type of people in our own land. There is an immense body of artisans, farm laborers, and smaller tradespeople, with a strong, often dominant strain of Indian blood, for the most part ignorant and untrained, and shading down at the bottom into a mass of illiteracy and economic unproductiveness, which, torpid in some nations and cheerful spirited in others, constitutes in all a dreadful dead weight. There is, finally, the pure Indian population, of pastoral, agricultural or nomadic habits, which must be reached like any aboriginal, uncivilized people. It will be seen that a wide variety and capacity of missionary service is required.

2. *Ordained Missionaries.*—There is a predominant demand for well qualified ordained missionaries, who have good gifts as preachers, who are able and willing to itinerate widely, who can mingle with all kinds of people and make and hold true friendships, and who can build stable work. One weakness of the work in Latin America has been the great number of "prairie-burners" who have gone there,—free lance missionaries, or representatives of short-lived and inadequately responsible agencies, men who have never qualified themselves for the best work, who have discredited their enterprise and who retiring soon have made the task more difficult for their successors. Many independent workers have been faithful and efficient and have done a good work, but no field has suffered as much as Latin America from ill-advised and inefficient workers. Nowhere, however, is there a better opportunity for men and women who, with adequate qualifications and warm, evangelistic zeal, will

carry on continuous work with a view to the winning of lives to Christ and the building up of permanent churches.

At the same time that emphasis needs to be laid on the need of missionaries who have gifts of leadership and who can train and inspire others, and who will be ready then to lay responsibility on the shoulders of those who have been trained to bear it, it is well to remember what has been said about the great field for work among the masses of the people where, as indeed among all classes, the men who really do the work are not men who go out to the foreign field with the purpose of being leaders over other men or with high conceptions of the adequacy or superiority of their qualifications but the men of humble heart and of steadfast will and of sound sense who go to do whatever they can and who love their fellow men of every class and, like Paul, become all things to all that they may win some.

3. *Educational Missionaries.*—There is a like special opportunity for the educational missionary. All of the Latin American nations set a high theoretical estimate upon education and some of them, like Chili, are supporting elaborate educational systems with ability and enthusiasm. They welcome and appreciate the mission school. It opens the door to classes with which it has been difficult to find a point of contact under past evangelistic methods. It exerts a powerful, in some cases a creative and formative, influence upon the state system. It renders a service in erecting moral ideals and producing character which makes an appeal to the people who realize the needs of their nations, and commands their approval. The men and women who are needed for such work must have the equipment adequate for it. They should have a thorough training in educational theory, in school organization and administration, and be able to take and keep a place of leadership among people who value education and who include among their own numbers some excellent teachers in touch with European standards. In the educational

field there is need especially of good agricultural and industrial education, and the industrial element with its moral correlates is greatly needed in many schools which now give a wholly academic or theoretical education. The Salesian fathers are dealing with this need in a number of their schools.

4. *Medical Missionaries.*—There are very few medical missionaries in Latin America. They have not been needed to secure an access for the missionary message. These nations have their own medical schools with large numbers of doctors trained in them or in Europe. Foreign doctors can only obtain license to practice in many of the countries by paying large fees and taking examinations in Spanish or Portuguese which new missionaries are not able to take, for which a special technical mastery of the language is often necessary. There are counter considerations, however, which deserve to be dealt with, although they have not seemed sufficiently strong to the missionary Boards to lead them to conduct medical work save in a few exceptional cases, although these would doubtless be multiplied if ampler funds were available. In Mexico more than elsewhere there seems to be an opportunity and demand for such work.

5. *Woman Workers.*—Nowhere in the world has woman's work for women been more strangely or sadly neglected than in Latin America. There are good mission schools for girls. In Mexico there were three times as many mission boarding schools for girls as for boys. But there are scarcely a dozen women evangelists in all Latin America from our American missionary societies. And yet nowhere in the world in proportion to the population is the need or the opportunity more appealing. Attention should be called to the discussions of this subject in the Report of the Latin American Conference already referred to.

6. *Essential Missionary Qualifications.* — Something should be said not only of the kinds of missionaries but also

of the kind of missionary needed in Latin America. Let a few missionary correspondents speak, whose own service entitles them to be heard:

> We need men of deep spirituality, strong faith, diligent and continuous study of God's word, the habit of constant prayer, sympathy and warmheartedness, gentleness and courtesy. The Latin-American is affable and attaches much importance to little courtesies and social customs. The personal character of the missionary is a large factor in persuading men to hear and receive the message.
>
> Thorough intellectual and educational preparation are most important because of the educational classes and the rising tide and spread of popular education, and the fact that the educated classes are becoming more and more irreligious and must be won for Christ.
>
> It is the "solid" opinion of the missionaries of most experience in Latin America that the preparatory qualifications and training for evangelism here has in too many cases been inadequate.
>
> It is also their opinion that, in papal lands, a projected mission should be manned by persons adequately trained in general culture, in Roman Catholic literature, who are proficient in music, and in at least one European language (besides Spanish).
>
> In general and, indeed, in particular for South America, the missionary should be as cultured, in the best sense of the term, as possible, and should have taken a full collegiate and theological training.
>
> Latin America has suffered from the sending of men whose only qualification has been that they had the "missionary spirit," when these persons could not have gained the least favorable notice as candidates for missions to the Orient, or to the important points of Africa and Europe. If such men have ever been useful in missionary service, it has been due to their association with their better-equipped colleagues in neighboring missions.
>
> In view of the character of the Latin-Americans, the missionary should be active, ready of speech, sociable, and sympathetic.
>
> In view of the existing social, political, educational and religious conditions of Latin countries he should be able and ready for leadership, and should have the tact and refinement which

will help him to observe all the reasonable proprieties of the educated classes, thus keeping him from offending those whom he would seek to influence.

I find that we have never as an Evangelical Church been able to break through the barriers of the better class of people. In fact, we have lost tens of thousands of Anglo-Saxon, English-speaking peoples to Roman Catholicism, or agnosticism. We have not kept our own.

The Chileno is the most difficult individual that I have ever tried to approach along evangelical lines. He is proud, haughty, self-complacent, self-conscious, somewhat stubborn, and quick tempered. But if he has confidence in the one approaching, he is polite, agreeable, and easy of approach. His intense patriotism makes him a fervent and steady follower of Jesus Christ when he has been won. He has a keen intellect, is susceptible to kindness, makes a fair leader and, if properly trained, an excellent worker.

Hence, our missionaries must be men and women who are thoroughly consecrated to God and His service, intellectual, refined, diplomatic, energetic, able to get a language well, willing to serve anywhere or in any capacity. It is sometimes necessary to send out missionaries for certain specific work, but not as a rule.

In view of what has gone before I should say that a candidate must be well educated and have, if possible, both college and theological training. He must be able to master the languages, must have a thorough knowledge of Church history and Christian doctrine, a special course in Chilean history, and a general knowledge of all Latin-American countries and their rise.

In the educational field we are sorely in need not only of specialists in the higher branches but also and particularly of specialists in organization and the management of schools, specialists in the training of teachers and in all lines of normal and industrial work. In evangelistic work, we need men of broad minds, large sympathies and tact because of the very great racial mixture here. Out of this very race problem has grown an anti-American spirit, even among our church members, that is often a serious menace to growth. Also we need, though this is not special to Latin America, preachers with a message, men who do not leave their studies behind them, but who continue to take in in order

that they may give out. It is true that the majority of our Protestant congregations are not highly intellectual, but there is both intelligence and culture in Brazil and the simplest church goer realizes the difference between fresh milk and strained, if I may be allowed the figure.

It would be a great mistake for any missionary Board to think that, because the percentage of illiteracy is so great in Latin-American countries, inferior men can do the work with more efficiency. The fact is, that educated men are greatly needed to shape policies and to lead the people. The very best is none too good for Latin America. Strong bodies, broad culture, and catholic sympathies, united with popular gifts are needed to insure missionary success.

After all, two words summarize the essential missionary qualifications for Latin America, love and duty. Courtesy and good manners can often be worn, when the strain is not too great, as a cloak, but love will teach them to those who may have lacked them, and will enable those who have them to wear them always. And in Latin America as much as anywhere in the world, courtesy, kindly, thoughtful and genuine good manners are among the essentials. The Latin-American people are a very affectionate people. They love the man who is "simpático." Whoever would find them friendly needs only to show himself a friend and the kind of a gentleman whom love alone creates. The sense of duty that binds men to fit themselves for true work and to do it in the best way it can be done, covers all the rest.

David Trumbull, for forty-three years a missionary in Chili, illustrates the kind of missionary service needed in Latin American lands. His primary work was as pastor of the Union Church, made up of English, Scotch and American residents in Valparaiso, but that was only his point of beginning. He reached out into all the life of Chile. These are the testimonies men bore to him:

"As a preacher he was direct and forcible. He often laughingly said the only way to interest Scotchmen was to preach clean over their heads. That gave them something to think about and

wonder at, but his kindliness was such that after thundering denunciation always came the kindly appeal of the gospel invitation. In his pastoral relations his fine tact, genial humor, aptness of reminiscence or story telling made him a universal favorite, one whose visits were welcomed, whose smile was a benediction, whose uprightness was uncompromising, whose rebukes were telling, and yet whose words of sympathy brought cheer and comfort to those in trouble, because he himself had been through the deep waters, knew whereof he spoke and entered fully into the sorrows of his people."

"His capacity for work was remarkable under a sense of the preciousness of opportunity, such as few men manifest. His elasticity and genial nature can only be appreciated by those who knew how carefully he sought for the bright light in the darkest cloud, and believed in the thankful "merry heart" which a pure conscience and a strong faith assure. Few men in this world have heavier burdens of care and sorrow than he had, yet he murmured not. Religion to him was more than an elevated sentiment, more than moral persuasion or conviction; it was an experience, a daily force in his life, a source of strength and consolation. In our life together we often dwelt upon some of the profound subjects of religious thought and inquiry. As a theologian, Dr. Trumbull was too thorough and skillful to accept anything short of conclusions which embraced satisfactorily all the conditions and phases of given questions. He looked too deeply into the problems of human life to apologize for sin. He knew that God should be honored by a true obedience, and the sacrifice of Christ was to him a real atonement."

"David Trumbull felt personally the power of Him whose touch opened the eyes of the blind; Jesus was to him not only his Teacher but his Redeemer, and so he preached Christ and Him crucified, the pure, unchanged gospel that this poor world needs. Would you know the source of his strength, the power that molded that consecrated life,—behold it in Jesus Christ uplifted!

> "He whom love rules, where'er his path may be,
> Walks safe and sacred."

He loved his Savior and he lived to honor God. This is the true explanation of the religious heroism, of the good fight of faith, of the patriotic, noble, lovable, sympathizing character to which so many justly render sincere homage this day."

"He never pleaded ignorance of responsibility. He sought to know responsibility, and the better he knew it, the more earnestly he labored, not for earthly praise, but for the "Well done, thou good and faithful servant," which he has now received. Yet through the honor we render to his memory, let his confession of weakness be remembered. This would be his wish. He also was a man. His one prayer was to obtain the perfect victory through Christ."

The inscription over the grave-stone in Valparaiso cemetery is a statement of the ideal character and influence of the Latin-American missionary:

MEMORIAE SACRUM

The Reverend
David Trumbull, D.D.
Founder and Minister of the Union Church, Valparaiso.
Born in Elizabeth, N. J., 1st of Nov., 1819.
Died in Valparaiso, 1st of Feb., 1899.

For forty-three years he gave himself to unwearied and successful effort In the cause of evangelical truth and religious liberty in this country. As a gifted and faithful minister, and as a friend he was honored and Loved by foreign residents on this coast. In his public life he was the Counselor of statesman, the supporter of every good enterprise, the Helper of the poor, and the consoler of the afflicted.

In memory of
His eminent services, fidelity, charity and sympathy
This monument
Has been raised by his friends in this community
And by citizens of his adopted country.

II. The Special Courses Necessary for Candidates for Missionary Service in Latin America

1. *Language Courses.*—No standard of excellence in the acquisition of Portuguese for work in Brazil, and of Spanish for work elsewhere in Latin America can be too exacting. They are both beautiful languages, precise, succinct, rich, melodious. The people love them and those missionaries who speak them perfectly, as some do, are endeared to those to whom they speak, while imperfect or incorrect speech is a real hindrance, in spite of the courtesy and true kindness of

the people. Every missionary should fix his will to acquire as perfect a *speaking* knowledge of the language as possible. French and German are of the greatest service in Latin America. Some missionaries advocate a mastery of Latin as the best preparation that can be made at home. "I should rank a *full* course in Latin as essential," writes one. "Nothing can make up the lack of this, especially in mastering the intricacies of Spanish and Portuguese gender." This is the strongest statement which has reached us. Others who insist on the mastery of Spanish or Portuguese do not require the preceding Latin as absolutely indispensable. It is, however, certainly desirable. There are differences of opinion as to the best place for beginning language study. Probably Spanish and Portuguese can more readily be acquired under competent instruction in the United States than any of the Oriental languages. The opinion of four experienced missionaries may be quoted:

> "Latin should be studied by every prospective missionary to Latin America. But Latin is not Spanish and the good Latinist must not think the mastery of Latin absolves him from the close study of the particular Romance tongue that he is to use in his work.
>
> If Spanish or Portuguese can be studied under a teacher who is able to teach these languages idiomatically and colloquially, the study would be helpful as a part of the college curriculum, but if they are taught as *book language,* the time will be wasted. An educated native of Latin America, or some one who has made a special study of these languages while residing in a Latin country, ought to be able to give right instruction. Such a teacher would be better for Spanish than a native of Spain, for the reason that peculiarities of pronunciation would be minimized."
>
> "If instruction in Spanish or Portuguese (as the case may be) can be had under a competent teacher, one really proficient, especially in the matter of pronunciation and accent, about one year of study at home may be pursued to advantage. If the instructor is a native, teaching his own language, so much the better. Habits formed, however, under an incompetent teacher are difficult to get rid of, and such study should by all means be avoided. So

should private study of a language before going to the field. On the field at least a year should be given over to systematic language study. The fact that Spanish and Portuguese are easy for one who has had Latin and perhaps French, leads many missionaries to begin their work without giving sufficient time to the study of the language. Mastery of the language in which one's work is to be done, including the possession of a good accent, cannot be over-emphasized."

"I think it is highly important that the missionary have a "start" in the language before getting on the field. I would not have him study the language the way I did before coming, i.e., going over a great deal of grammar and doing or trying to do a lot of reading. I would not have him read Spanish poetry at all. I would advise above all things not to have a Spaniard for a teacher unless he, the missionary, is to be sent to Spain. I would not let him see any classical Spanish literature, or any Spanish grammars. I would not emphasize the Spanish pronunciation at all. What I would advise is to use an inductive method as far as possible. Do a great deal of conversation work. Learn a few rules well. Learn well a few of the most practical regular verbs and learn well a few irregular ones. Avoid learning many rules. For me this practice was not only useless but hurtful. The pupil has nowhere to use so many rules all at once."

"I advise a sojourn of one year in Spain for the sake of the language and history of Romanism in Spain and her colonies; and also, for the observation of missions already there established. The acquisition of the idioms, usages and pronunciation of Spanish can more rapidly and cheaply be acquired in that country than in South America, where indeed they can not be acquired by a foreigner, but where they will prove an "Open sesame" to all classes, since they command respect and admiration, even where the people speak only a patois. This patois is used sparingly in our work and can be easily acquired by residence in the country.

The bibliography of Spanish history and literature, and of Romanism, from both the Roman and evangelical angles, is ample in Spain; and there are native scholars competent to direct research. This is a work which is much needed for the production of a literature, not simply evangelistic but instructive and varied, as a mode of conserving the evangelicals themselves from the corrupting influences of the present-day issues of the Spanish

> press. This Protestant literature of various kinds is of first importance at the present stage of evangelism in many of the most influential centres, and to create it by editing and translations promises rich reward to any man who has the gifts; but he cannot prepare for this without adequate leisure in the proper atmosphere."

The divergence of the last two opinions is explained by the fact that the first is from Argentina and the second from Venezuela. The Spanish spoken in South America departs from the Castilian standard as one goes South. Pure Castilian, accordingly, is a great asset in Colombia and Venezuela and Ecuador and Mexico, but needs to be modified to the Argentino pronunciation in the Argentine. Probably no Board will feel able to send its missionaries to Spain or Portugal to study the language, but missionaries who wish to master the language would do well to visit these countries on one of their furloughs if they can do so.

2. *Courses in Religion.*—The religion of Latin America is for the most part Roman Catholicism at its worst. In many parts of the field aboriginal pagan elements have been taken up with the religion, so that devout and intelligent Roman Catholics from Europe or America indignantly repudiate what they find in Latin America when they visit these lands. Mingled with all this, however, is much of the best in the Roman Church. Missionaries to Latin America, accordingly, should be equipped to make distinctions and should study at home the history and character of Roman Catholicism in both its good and its evil aspects, and be able on the field to appreciate what pagan elements the religion has taken up and what it brought with it in the baser traditions and practices from home. The relation of Latin American Roman Catholicism, ecclesiastically, theologically, socially, historically, and politically to North American and European Roman Catholicism should also be studied, and also the history of the Roman Catholic Church in the whole of South America, and its history in the special country to which the can-

didate is to go. This study should include the relation of the Church to the conquest of Latin America by Spain and Portugal, to the early settlements, to slavery both Indian and African, and to the Indian peoples. It should cover the history, character, and influence of the Roman Missions and of the work of the different Orders, the history of the early Church, the development of the Roman Catholic Church, the Reformation, the counter-Reformation movements, the Inquisition, the points of difference and agreement between Roman Catholicism and Protestantism, the history of the controversies between them, the history of the Papacy, and the present situation and problems of the Roman Catholic Church.

This study should be made in the most open minded spirit, with a scrupulous desire to avoid all unfairness and prejudice and to find the truth. If error and bigotry and fanaticism mingle themselves in the student's mind, he will be weakened and misled. He goes to the field in the interest not of sectarianism or partisanship but for the truth's sake, and he must seek it and find it in his study. Our correspondents look at the subject from somewhat varying angles:

> "Roman Catholicism should be studied historically and sympathetically rather than controversially."
>
> "As far as 'studying Protestant doctrine over against the teaching of the Roman Catholic Church' I feel that it would be a waste of time. One should have a good knowledge of Church History and Apologetics, a general knowledge of the practices of the Roman Church as revealed in the ordinary church history course taught in our best colleges. More than that I should consider a waste of time."
>
> "It is difficult, perhaps impossible, to say just how much we should study Roman Catholic doctrines before attempting mission work in Latin countries. Most of our seminary study of Catholic theology is at second hand. We take Protestant statements of Roman Catholic teaching and Protestant rebuttals of the errors. The missionary ought to make a first-hand study of at least a few books written by Catholics.

As to the Protestant viewpoint, most of the older theologies, such as Calvin's Institutes and Turretine, give the Protestant view along with the erroneous Catholic view.

Many of the Spanish Reformers are very helpful in stating the old and the new, especially Juan Perez, and Constantino de la Fuente.

As to Church History, the missionary to Latin America is unprepared for his work unless he has the historic viewpoint, unless he understands the historic development of the Papacy together with its modifications resulting from the admixture of Indian superstitions. This is especially true in Mexico with the cult of the Virgin of Guadalupe.

I feel that it is a positive message of love that is needed and not a condemnation of Romanism. A study of Anthropology, the Science of Missions, of the point of view, traditions and customs and institutions of the people would be the most profitable study. Nothing helps more than a careful study of the secular history of a people."

Our own judgment is that the better equipped a missionary is in his knowledge of this whole field, the better prepared he is for his work; and especially that he should have read on the whole question as much as possible of the literature of the Roman Catholic Church. We would ask a priest to read our books to understand the evangelical faith. We ought to read Roman Catholic writings to appreciate the view of that Church. The new Catholic Encyclopedia is an invaluable production for this purpose. We shall know more truth and be better able to help Latin America, if we have read both sides, and we shall have a truer and more effective message.

3. *Studies Relating to the Lands and the Peoples.*—The Latin American nations are both uniform and varied. They have a common culture and body of ideals, a common language, except in Brazil, a common political spirit, a common strain of blood, but there are also wide divergencies due to the different Spanish provincial characteristics grafted on different sections of Latin America, and to the very different Indian stocks on which these characteristics were grafted, to

the divers streams of modern immigration, and the differing political histories. In addition to such good general books, as Dawson's "South American Republics," Akers' "History of South America 1854-1904," Bryce's "South America, Observations and Impressions," Hale's "The South Americans" and Pepper's "Panama to Patagonia," the candidate can obtain some one or more excellent books on each of the Latin American nations, published by the Pan American Union in Washington or by the nation itself or by some private publisher.

The intellectual situation in Latin America must be appreciated by missionary candidates. It is briefly stated in the Report of the Conference on Missions in Latin America, pp. 21, 24, 81-87, 105-123. The problem is not at all apprehended, if it is conceived as a proselytism among intelligent and sincere Roman Catholics. At one end of society is a submerged mass of illiteracy with an appalling percentage of illegitimacy as well, with no real religion at all. At the other is a body of educated men who have renounced all supernaturalism. Of the student class a well informed observer writes:

> "As regards religion, I would say that not over ten per cent of them (the students) are nominally identified with Roman Catholicism, which is the state religion. [In Chile the percentage would be higher.] Another ten per cent take a hostile attitude towards the Roman Church. This hostility, however, does not mean that there is any sympathy with Protestantism, in the best senses of that word. They are in sympathy with a Protestantism that protests, but they have no contact with evangelical Christianity. Christianity and Romanism, indeed, mean to them one and the same thing. The great mass of students are indifferent, never having given any thought to religious questions. They believe in nothing."

The educated Latin-Americans read the modern French, German or Italian literature as well as their own classic literature. Any familiarity which a missionary can acquire with the wholesome elements in this literature will be an advantage, and he must be ready in many of these fields to

meet the modern forms of scepticism and scientific and philosophic unbelief, especially positivism and agnosticism and their opposite view but frequent consequence,—spiritualism. Two missionaries write:

> "One subject to which we must give more time is philosophy. A good course in the History of Philosophy would prove of great advantage to the missionary. I have found that the Latins read philosophy more readily than fiction. Servants will read philosophy. Young men who know nothing about grammar, geography, or history will read Tolstoy and Spencer and talk with enthusiasm about them.
>
> There are two false systems of philosophy in vogue in Latin lands, that of the Jesuits represented by Balmes in Spain, and that of the atheistic evolutionists like Haeckel. The student who is preparing for work in Mexico, for example, can well afford to study the best way of meeting these systems."
>
> "The importance of a study of the literature of Latin America can hardly be over estimated. Strange as it may seem, the Latins are a literary people. The best of Spanish literature finds its way to the new world and an indigenous literature has grown up. It is true that the message this literature brings to the world is, to the Northern mind, often unworthy, but its form is faultless. One reason why our Protestant gospel has failed to reach the Latin heart is because it has been presented in such a crude way. The translations of Protestant books into Spanish have been lacking in the literary finish that the Latin mind expects. This defect has prejudiced the educated reader against our message.
>
> The study of the literature of the Latin peoples will bear fruit in enabling the missionary to present his message with added attractiveness."

As already noted, the Latin American nations set a high theoretical value on education. It is a theme they are always ready to discuss. Missionaries should enter sympathetically into their spirit, should know the educational policies and organization of the different countries and give help, wherever they may settle, either by schools of their own or by friendly counsel with the educational authorities. The Reports of the United States Commissioner of Education for 1908-1909 and the volume entitled "Progress in Latin Amer-

ica" of the Annals of the American Academy of Political Science contain interesting articles on this subject and further information can be obtained from the Pan American Union in Washington.

The social and political systems of Latin America have a distinct flavor of their own. The missionary should come to them without narrow insular prejudice, but with the sympathetic desire to understand them, to appreciate their history and to help their evolution. He should study a book like Garcia Calderon's "Latin America, Its Rise and Progress," being the English translation of the French volume "Les Democraties Latines." This is an able statement of the younger Latin American thinkers' point of view. Bryce's "South America" is the proper supplement of Sr. Calderon's book, and helps us to understand the racial background. One missionary recommends a study of "European imperialism, modern democracy and republican government, modern social order among Latin peoples, American citizenship, history of civil government." What he means by this large order is that any missionary will find himself better fitted by a broad knowledge of modern history and political science for sympathetic service in Latin America. If such knowledge will do nothing else it will give him ground for friendly and helpful human intercourse, which he can use as the gateway for his religious messages.

The Monroe Doctrine, our geographical proximity to Latin America, our predominant power and the misunderstanding of our motives and purposes illustrated in Sr. Calderon's book, all make it necessary for missionaries to be wise and true to our mission, to avoid all political complications of every sort and to be ambassadors of peace and good understanding. All jingoism, national boastfulness and spread-eagleism are unbecoming and injurious. Furthermore the missionary goes into a region where the idea of religious liberty is young and where the problem of church

and state is dealt with in very varying ways. He will do well to study the whole problem and especially its history in Latin America. Lee's "Religious Liberty in South America" discusses the question with regard to part of the field. The problem is a wider one, however, and the student would do well to read Acton's "The History of Freedom and other Essays," which is all the more valuable as coming from the ablest Roman Catholic historian of the last century. See also Dr. Carroll's paper in the Report of the Conference on Missions in Latin America, pp. 49-57.

4. *Studies in the Missionary History and Problems of Latin Peoples.*—The history of the distinctly missionary enterprises of the Roman Catholic Church in Latin America should be carefully studied, both as an inspiration and as a warning, in Dawson's "South American Republics" and Brown's "Latin America." Currier's "Lands of the Southern Cross" is an interesting survey of present conditions with reference to the history of the Church by a Roman Catholic priest who visited the field in 1909-10. The candidate should inquire of his Board, whether it has published any special report on Latin America, and should get also his own Board's regular annual report and any historical sketches it may have issued. It is unnecessary to do more here than again to refer all candidates to the Report of the Conference on Missions in Latin America held for two days in New York City in March, 1913, when the work of missions in Latin America was carefully surveyed and its methods and problems discussed.

5. *Studies in the Presentation of the Missionary Message.*—This subject also is thoroughly treated in the Conference Report, together with the fundamental question of "The Right Attitude of Missionaries in Latin America to the Roman Catholic Church," and also in the Report of the Foreign Missions Conference held in New York City in January, 1911. It will be the life long effort of the missionary to

reach the right solution of these problems. Perhaps all that the candidate can do is to prepare himself to approach the problem with a full intellectual equipment and with a right spirit. He should read the Report of Commission IV at the Edinburgh Conference on "The Missionary Message" and Fradryssa's "Roman Catholicism Capitulating before Protestantism," and also Newman Smyth's "Passing Protestantism and Coming Catholicism" which represents a new point of view, which history will judge, and accept or reject. We have here the most difficult of all the problems of missions. If only we knew the right solution our task would be vastly simpler. How widely missionaries differ with regard to it! And yet after all how clear the answer would seem to be in the face of the actual conditions. As an experienced missionary writes:

> "A positive preaching of the saving power of Jesus Christ is the only thing that wins real converts to the Kingdom of God. All negative preaching may tend to make Protestants, but not Christians. We have hundreds of thousands of Protestants in Chile, but they are agnostic or atheistic, which can scarcely be considered an improvement. 'La Religion al Alcance de Todos' is probably the most widely read book in Chile. It is altogether anti-Christian,—one might say almost worse than atheistic because of its subtlety. Everybody is reading this book; I find that our people are buying all such trash, the rich and poor alike. We have nothing that is well written that will answer the arguments; and even if we did it would be an expensive book that only a few would buy."

6. *Miscellaneous Suggestions.*—Missionaries cannot have too much real knowledge. It is easy to know too little of too many things but never too much. And all that a man has will be of value to him in Latin America. Where the horse or mule is the main means of transportation off the lines of railroad, it is well for a man to have learned how to ride and how to handle animals. He will be better off for a little knowledge of carpentry and a slight, but accurate, knowledge of bookkeeping. He should make some study of sanitation

and hygiene. He will often be away from doctors in the interior, if he is a faithful itinerant; and a little medicine kit and knowledge of first aid to the injured and how to deal with summer diseases will stand him in good stead. Any acquaintance with boys' clubs, play ground developments, kindergarten methods, philanthropic movements, or civics will be useful. "A lively interest in biology, the plant and animal life about him, will prove most helpful to a missionary, at one educational and recreative." A woman who knows very little about housekeeping should endeavor to acquire a general knowledge of the problems of household economics. Moreover, the emphasis placed by the nuns on industrial work with girls suggests that young women should give some attention to industrial preparation as well. All candidates should make a special study of Sunday school work, and come into touch with the World's Sunday School Association. If they have had no Sunday school experience they should begin to acquire it at once upon their appointment. Any one who can write will find ample field, both in the public press and in the preparation of some of the urgently needed evangelical literature. A knowledge of music is also invaluable. One of the most experienced and trusted missionaries in South America writes:

> "I should like to see a strong paragraph recommending that intending missionaries for Latin America seek in every way possible to inform themselves fully on the fundamental Gospel principles and on modern developments of catholicity, union, co-operation and comity among the various Protestant denominations. The Gospel cause in South America suffers great hindrance from an undue emphasis of denominational differences and the contentions and discussions arising therefrom. The priests, and others unfriendly to the Protestant cause, make great capital of this and delight to repeat that Protestantism is divided into a variety of contending sects. I consider this point vital in missionary preparation, and every one on the field should cultivate the spirit of fellowship and co-operation; his own life will be enriched thereby and his efficiency increased."

III. The Obtaining of This Special Preparation

As much of it as possible should be secured before going to the field. Most of it is to be gained by missionaries themselves from their own reading and study. Such reading and study should belong to their missionary life upon the field until the day of their death. Many of the books involved should be gone over more than once, while new books will appear from time to time which they must read. Some language study and full reading on the subjects of Christian unity and Roman Catholicism, of Latin-American history, of the social and political conditions of the Latin-American nations, and of the history of missions, Roman Catholic and Protestant, should all be done in the years of preparation at home. The miscellaneous equipment mentioned should be secured before going. The real mastery of the language must be gained on the field and the life and thought of the people can only be appreciated here. And the importance of pursuing the elusive ideal of "real mastery" to the very end must be fully emphasized. Each missionary should mark out for himself a course of personal reading and study to be pursued upon the field. This should include a thorough investigation of the history and conditions of his own field and a large and continuous consideration of the apologetic issues involved in the Latin-American missionary problems.

No small part of the preparatory studies recommended is covered by courses provided in the curriculum of our colleges and theological schools. Spanish is offered in many institutions, and Latin, French and German in all. Courses in political science and European history and each year better courses in American history and politics, in international law, economics, ethics, philosophy, education, Church history, the Reformation, are available in almost all institutions.

Latin American missionaries should keep in touch with modern history, both in America and in Europe, and should pursue courses of reading which will keep their thought

awake and interesting. All that can enrich human conversation will be of service. Many missionaries will find themselves the oracles of their communities and the better servants of Christ, because the better friends of men. "The missionary's studies while on the field," writes one correspondent, "will be dictated by the demands and opportunities of his work. Much of his reading should be in the language of the field, though not without consecutive and faithful study and reading in his own language, especially in the realm of general literature and of Biblical theology. It is a misfortune for a missionary to lose his grasp on his native English, or to fall too far behind the literary movements and interests of his day."

And another writes: "I should certainly advise missionaries to read the classic literature and the best modern works of the people and when home on furlough I should advise a course of study involving their specialty, if they be educational missionaries, as well as studies along Biblical, religious and pedagogical lines, to be taken in some good university where they can imbibe inspiration from the atmosphere, the classroom and the library alike."

Every furlough should be a time for such intellectual and spiritual refreshing, with some months given to solid study in college or seminary, with fresh work in the Bible and Church history and Christian Apologetics as well as attendance upon missionary conventions and some good Bible conference.

In all these matters everything depends upon the missionary himself. The best courses in the world will roll off from some men. Others will prepare themselves thoroughly in the most adverse circumstances. But it ought to be each man's resolute will to fit himself in the fullest measure for his work, and to spare no pains to get the best possible equipment.

Conclusion

We add two remarks before suggesting a bibliography. (1) Nowhere does the Bible fill a larger place in missionary work than in Latin America. It is the great text book of Latin American work. A thorough mastery of it, including the Douay version of the Roman Catholic Church and an acquaintance with such Roman Catholic versions as are available in Spanish or Portuguese are essential. No other knowledge can make up for a lack of this knowledge. There are signs of a freer access to the Bible in Latin America which promise a better day. The most recent of these, refreshing among so many instances of a different spirit, is Joachim M. Cullen's "The Biblical Book," a collection of classified Bible passages with the following preface to the English edition:

> "I dedicate this translation of my 'Biblical Book' to all English-speaking Christians, both Catholic and Protestant.
>
> In presenting it to my fellow-Catholics, I am sustained and encouraged by the approval of His Holiness Pius X., who graciously deigned to favor me with his Apostolic blessing and an autograph letter on the appearance of the original Spanish edition.
>
> I venture to offer my book to Protestants, whom also I regard as my brethren in Christ, and whose good faith I respect, as an invitation to meditation and prayer. I beg to remind them that many of their number, taught by prayer, reflection, and a virtuous life, have learnt to grasp the meaning and realize the fulfilment of the divine prophecy, which assured us that there would be only one fold and one shepherd, that upon the rock of Peter He would build His Church, and that 'the gates of hell should not prevail against it.' Nor have they prevailed. The Church has endured through the ages, and it continues to exist in defiance of the ceaseless assaults of its enemies, and in spite of the weakness of human nature, manifest even in St. Peter himself on the very night of the Passion.
>
> I beg my separated brethren earnestly to consider that if Jesus Christ could come and stand in the midst of His disciples,

although the doors of the house in which they were gathered together were shut, He could also make His entry into the world at Bethlehem in a similar manner without detriment to the blessed tabernacle which had held Him since His Incarnation; and it must needs have been so, since infinite perfection cannot but act in the most perfect manner.

Finally, I entreat them to adopt at prayer the practice of invoking Holy Mary, the virgin full of grace, the Mother blessed among women, whom all generations shall call blessed, according to the words of the Gospel. This practice will be to them a source of great consolation, and they may rest assured that they are appealing to our own Mother when addressing their prayers to the Mother of God. Devotion to the Mother of our Redeemer is a path which leads to eternal redemption."

This sounds a new and exceptional note in Latin America, or is a revival of the spirit which met the work of James Thomson and the Lancasterian Schools ninety years ago. (Brown, "Latin America," pp. 185-190.)

(2) Let it be said again, and emphatically, that we have set up here a counsel of perfection and that there is no missionary with the equipment we have recommended. It is an equipment which each man and woman should strive after; but no one need feel that, lacking it, he must turn back from the work. We repeat that men and women who love their Master and the people to whom they go, who with patience, good sense and devotion intend to serve Him and them have their place waiting for them and can be sure that God will bless them in it and make them useful.

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REPORT OF THE COMMITTEE ON THE SPECIAL PREPARATION NEEDED FOR MISSIONARIES APPOINTED TO THE NEAR EAST.

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Some thirty-three specialists, all of whom have spent more or less time within some one or more of the countries named, or have had protracted experience in observation and administration of work carried on in those countries, have been consulted by the Committee, and their judgments embodied in this report.

The Committee has prepared its report to serve as a guide to those who contemplate missionary service in the Near East. To some it may seem to present such a formidable array of requirements as to discourage those who otherwise might offer themselves for service in that large and important field. The Committee has taken counsel of perfection rather than of the ability of a single candidate. The ideals here set forth can be realized by none except through years of reading, observation, study and practice, while working among those peoples and during furlough periods. The task is great and so is the challenge.

It should be stated at the beginning of this report that it is not anticipated by any Missionary Society that all who enter upon work in the Near East will be able or expected to take the full courses of training here suggested. There will necessarily be many calls from the highly organized departments of education, medicine, industrial and evangelistic work in

all of these countries for an increasing number of men and women prepared for some special forms of service. Specialists and assistants, as well as workers in circumscribed localities, will undoubtedly be demanded in the diversified activities of the Near East. Many who are not equipped in the broadest manner will be able to do effective work. Every candidate contemplating service in the Near East should consult his Board before deciding against it.

A. The Complex Conditions of the Near East.

I. The Countries Included.

The territory covered by this report differs from any and all other mission fields of the same area in the number of different peoples and languages and religions to be dealt with. We assume that the field to be investigated includes the Balkan Peninsula, embracing Albania, Serbia, Bulgaria, New Greece, and Turkey in Europe; and on the Asiatic side of the Bosphorus, Asia Minor, Armenia, Kurdistan, Mesopotamia, Syria, Arabia and Persia; and in North Africa, Egypt and the North African Littoral, Tripoli, Tunisia, Algeria and Morocco.

At the time of this writing, Turkey in Europe, Asia Minor, Armenia, Kurdistan, Syria, Mesopotamia and Arabia comprise the Turkish Empire. Persia is a country by itself. Egypt has been taken under the control of England, while Tripoli is under the control of Italy; Tunisia, Algeria and a part of Morocco are under France, and the rest of Morocco is under Spain. In the Balkan Peninsula, Serbia, Bulgaria and Greece are independent countries, while Albania is at present under consideration as to what its future government is to be.

II. The Diverse Populations Occupying These Countries.

For the purpose of considering the best kind of prepara-

tion for missionary work in the districts above outlined, we need to classify the populations, which naturally divide themselves into three general groups, namely: Mohammedans, Christians and Jews. In addition to these there are some minor races, like the Yezidis, the Gypsies, etc., which need not now be considered independently, because they cut but little figure in the total population.

It should be stated here that among all classes in the country covered by this study there are wide extremes of civilization. The Albanians, Kurds, Circassians, etc., have an unenviable reputation for their lack of civilization, but even in these, as well as in other races, are found large numbers who are highly educated and bear all the marks of pleasing refinement. The widest and most divergent extremes prevail in all religions and in all parts of the country.

1. *The Mohammedan Peoples.*—The Mohammedan Peoples include Albanians, Turks, Kurds, Circassians, Persians, Arabs, Druzes, Egyptians, Kabyles and Berbers. While all of these people are classified as Mohammedans, they do not present by any means uniform or homogeneous characteristics.

(1) *The Albanians.*—The Albanians, a very ancient race, occupy that part of the Balkan Peninsula which borders upon the Adriatic Sea, between Montenegro and Greece, many of this race, however, being found in different parts of Greece and New Serbia, while a large number are in Italy. Although two-thirds of the Albanians are nominally Mohammedans, the great mass know little about the religion of Islam, many of them not being capable, unaided, of going through the orthodox form of prayer. They adopted Mohammedanism five centuries ago and have for the most part remained Mohammedan under compulsion, without a strong passion for their religion. While this is true of most of the

Mohammedan Albanians found in the Balkans and elsewhere, a small minority are stanch Mohammedan leaders.

(2) *The Turks.*—We first hear of the Turks at the beginning of the thirteenth century. Their growth in numbers and in political power was rapid, and to-day they furnish the rulers not only for Turkey but many for Persia as well. They are a mixed race. They were found in considerable numbers widely scattered through the Balkans, but since the second Balkan war, the European Turks are largely concentrated in what is left of Turkey in Europe. Turks dwell throughout Asia Minor, fairly evenly distributed, in some places occupying great plains with their towns and villages, and in others sharing their villages and towns and plains with Armenians, Greeks and Syrians. They extend southward to the northern borders of Syria and into Syria to some extent, and are found in considerable numbers in Persia, Russia and Central Asia.

(3) *The Kurds.*—The Kurds dwell for the most part in the eastern sections of Turkey, Western Persia and Southern Russia, extending south in Turkey nearly to Bagdad on the Tigris River and in Persia to the province of Luristan. They do not hold any territory exclusively, but are mingled with Turks and Armenians in the west, and with Nestorians and Persians in the east and south. The northern tribes have little education, are among the wildest and most untutored races of the Turkish Empire, a hardy, vigorous, sturdy people, given much to robbery and disinclined to prolonged industrious occupations. The southern tribes are of much higher grade. They are not as a class stanch Mohammedans, so far as their knowledge and practice of Islam are concerned.

(4) *The Circassians.*—The Circassians, imported into Turkey after the Crimean war, are limited in number, not dwelling in any particular locality in Asia Minor, but having unusual alertness and ability, inclined to robbery but possessing elements of leadership and much native force.

(5) *The Persian Moslems.*—Persian Moslems comprise the principal population of Persia, a nominally independent Mohammedan country. They are mostly Shiahs and comprise the chief center and body of that particular sect, although a considerable number of Shiahs are found in different parts of Turkey. Those south of Teheran are distinctively Persian, while North Persia is chiefly Turkish. The reigning dynasty is Turkish, of the Kajar tribe; the language spoken is Turkish, sometimes called Azerbayan after the name of one of the provinces. The Persians are as advanced and enlightened, especially the official classes, as any Mohammedan people, yet vast populations are still untouched by the influences of Christian civilization. Few of the educated know the Arabic language to use it fluently.

(6) *The Arabs.*—The Arabs are too well known to need description here, being almost the exclusive occupants of Arabia, extending north in diminishing numbers into Syria and Mesopotamia, and reaching across North Africa, where they give place to the Berbers and Kabyles, also Mohammedans, who constitute the principal populations of Tunisia, Algeria and Morocco. They are the classic people of Mohammedanism,

(7) *The Druzes.*—They are a small group or race, dwelling largely by themselves in Syria and affiliated with the Mohammedans, but often engaged in violent strife with them.

(8) *The Mohammedan Egyptians.*—These stand largely by themselves, although intermixed with a strong Arab element.

(9) *The Kabyles and Berbers.*—Under these terms are grouped a number of tribes presenting various modifications of the ancient Libyan and Numidian people, and the Arab and Negro races. They are Mohammedan but somewhat independent in their faith. They form 75% of the population of the North African States and possess many commendable qualities.

Nearly all of these various peoples here named have a language of their own. The Circassians in Turkey commonly use the Turkish language, while the Arabic language is used by the Arabs and the Egyptians, it being the tongue of North Africa, Egypt, Arabia, Mesopotamia and Syria.

2. *The Christian Peoples.*—The Christian populations of the Near East include, in the Balkan Peninsula, the Serbians, the Bulgarians and the Greeks; in Asia Minor, Armenians and Greeks, and in Persia, the Armenians; in Persia and Eastern Turkey, the Nestorians; in Mesopotamia and Syria, the Syrians; and in Egypt, the Copts. Each one of the classes named represents a separate and independent ancient Church that had its origin during the first centuries of the Christian era. It should be stated that the Nestorian Church and race are actually Syrian, and the Bulgarian and Serbian Churches were not formed until the second half of the ninth century. In these Churches the spirit of Christ long since ceased to exercise its power, and formalism and nationalism took the place of personal Christianity. These Churches have been perpetuated in the midst of many difficulties. All have been, with few exceptions, in contact with Islam during the stages of its great advance and subsequent decline, and have been somewhat influenced by the practices and teachings of Mohammedanism. While they bear the name of Christian, there was little in their practice and teachings, before modern missions were begun among them, that bore a clear semblance to the Gospel of Jesus Christ.

Their lack of unity was enhanced by their differences in language which, taken together with the earlier theological controversies, accentuated the diversities existing between them. These differences have been so great that co-operation among different Christian Churches was as unthinkable as co-operation between one of the Churches and the followers of Islam. Each of the Churches named has a language of its own which is embodied in the ancient ritual and

records of the Church but which, except in the case of the Coptic Church in Egypt, is so different from the modern spoken language that the Church services are not usually understood by the common worshiper. It is this divorce between the teachings of the Church and the knowledge possessed by the people of what those teachings consist, that has led to the necessity of reforms within the Church. These Churches early became national and are regarded as heretical by both the Greek Orthodox Church and by Rome. Through the labors of missionaries some of the members of these ancient Churches are in communion with the Roman Catholic Church, and some with the Protestant Churches.

3. *The Jews.*—The descendants of the Children of Israel are found in all parts of the Near East, being most numerous naturally in the vicinity of Palestine. There is also a large Jewish population in Constantinople and other coast cities, as Salonica and Smyrna, as well as in Yemen, Baghdad, Cairo and Morocco. While emphasizing in a marked degree the use of their racial language, they also speak the language of the people among whom they dwell. In Western Turkey the Jews make much use of the Spanish language.

In order to avoid confusion, we mention here but the three classes above indicated. They constitute the great mass of the population of the entire field covered, the other races being small and with slight influence upon the country. They include the populations of the Near East among whom and for whom missionary work has been inaugurated. Each class constitutes a specific mission problem, requiring special preparation to meet its peculiar requirements, as will be apparent, when we take into consideration the different religious and historic points of view of the three classes. There is a certain similarity running through the Mohammedan peoples, while there exist many racial differences. The same is true of the Christians, thus constituting an extensive variety within a single class. We cannot at this time undertake to

clear up the race confusion that exists in Syria, Mesopotamia, Egypt and North Africa. For centuries there has continued a mixing of races, not necessary to trace in this paper, but of great interest to the missionary and not without deep significance to his work.

It would be difficult, probably impossible, for one to prepare himself for the most successful missionary work among all three classes. The missionaries in these fields, as well as the experts who have been consulted, are generally agreed that the missionary preparing himself for work in the Near East should do so with one of these specific classes of population in view. He should prepare primarily either for work among Mohammedans, for work among Christians, or for work among Jews. And yet for some time to come one who contemplates work for Moslems may be compelled to begin work among some one of the Christian races. The fact must not be lost sight of, indeed it should be strongly emphasized, that these races are in many different particulars the open door of approach to the Mohammedans. Very generally they speak the language of the Turkish Mohammedans or the Arabs.

Hitherto in the Near East there has been little direct, open, special preparation for work among any of the Mohammedan races. For some of those mentioned above, such as the Albanians, Kurds, Circassians and Druzes, there has been almost no sustained effort, while the work that has been done for the Turks, Egyptians, Persians and Arabs has hardly assumed, even to the present time, the form of a specific movement under a fixed plan and policy. Nearly all of the American missionaries to these countries have prepared themselves for work among the Christian races rather than among Mohammedans and Jews. This has been done with the primary aim of preparing Christian leaders to become direct promoters of Christianity among the Moslem races, the missionaries therefore reaching the Moslems only indirectly. Many

of these missionaries do not speak any of the languages spoken by the Moslems and have little or no contact with them. Only in comparatively recent years have these missionaries, whose primary attention has been directed toward Christian peoples, begun to plan for and develop a work for Mohammedans. In Persia, perhaps more than in any other region north of Arabia, the missionaries learn mainly the language spoken by Moslems and work primarily for them.

The statement will probably be unchallenged, that one who is going out with a definite purpose to reach the Jews will need to prepare himself especially for that particular people.

Among all these peoples there are marked national characteristics and a great variety in the degrees of civilization and education which characterize each race, and the different peoples within each race. These differences have become more marked in the last generation than before. Modern education and Western enlightenment have entered all of these countries to a greater or less degree, and out of each one of the races there have come conspicuous leaders who have been quick to catch the spirit of the times, while other great sections of the race or nation have remained in their original Oriental darkness. These facts, together with the variety of languages and local political conditions, have their bearing directly on the necessary missionary preparation for work among these peoples.

B. Courses of Study for Candidates for Mission Service in the Near East.

I. The Requirements for Work Among Moslem Peoples

1. *A Mastery of the Language.*—It is impossible to overemphasize the necessity of a complete mastery of the language of the Mohammedan race one wishes to influence. For work among Moslem peoples some knowledge of Arabic is of primary importance. This is pre-eminently true for all of

North Africa, Arabia and Syria. It holds good also in perhaps a lesser degree for the Mohammedans of Turkey, since Arabic enters to a considerable degree into the vocabulary and construction of the Turkish language, and most educated Turks know some Arabic. Whoever can show that he has an accurate knowledge of the Arabic language, and can quote correctly from the Koran and from other Arabic books, commands an avenue of approach to any educated Mohammedan throughout the Near East. Arabic is the religious language of the Moslems.

The Persians do not speak Arabic, and few of them are able to read it. The use of this language would be of less immediate value in Persia, and among the Kurds and Albanians, than among any other Mohammedan race named. Yet even in Persia the ability to quote the Koran in the original is of value, while where Arabic is the vernacular it is of great importance. Discussing the necessity of a thorough knowledge of the Arabic language, one who has spent many years among educated Moslems in Egypt declares that the misquotation of a passage from the Koran on the part of a missionary would impair, if not completely destroy, that person's influence over the Moslem with whom he was talking, or the congregation whom he was addressing. To a Mohammedan the mispronunciation of any syllable or word in their sacred book is as much of a sin as breaking a commandment of the Decalogue. He says: "I have seen a whole congregation of Moslems rise and leave the room merely on account of the inaccuracy of quotation and pronunciation of a speaker." An experienced missionary from Constantinople states that he has always found the Mohammedans uniformly courteous to a foreigner's mistakes in accent and pronunuciation and ready to listen to one showing idiomatic use of the language. In Egypt an immense mass of Moslems know nothing of literary Arabic, to work among whom only ordinary Arabic preparation is demanded.

Whatever other preparation may be demanded for work among Mohammedans in the Near East, there must be a painstaking and careful preparation in the mastery of the languages they speak, and in many cases this means a thorough foundation knowledge of the Arabic, accompanied by some vernacular, as, for instance, that spoken by the Turks. The principal exception, as above named, would be for work among Persians, Albanians, uneducated Egyptians, the Kurds and peasant Turks.

2. *A Thorough Knowledge of the Life of Mohammed, including that Life as Written by Mohammedans and Accepted by the Sect among Which One Works.*—This means more than a superficial knowledge of the dates of his birth, of the *Hejira,* and of his death. It must include the careful, analytical understanding of his development and experiences, so that allusions made by the Mohammedans to some detail in the life of their prophet may be quickly comprehended. Such a knowledge will be immediately and always useful to a missionary who has occasion to refer to the prophet of Islam in conversation and in public address. The life of Mohammed should be studied sympathetically, not with a view to criticizing or condemning, but with a view to understanding him in the period in which he rose and in the midst of the surroundings in which his life was passed.

3. *A Knowledge of the History of Islam.*—It is approximately as necessary for a missionary working among Mohammedans to know the story of the rise and development of that religion as to know the history of the Christian faith which he is commissioned to teach. It is not impossible that one of the main reasons why Mohammedans have as yet been so little influenced by Christianity is that the Christians who have come closest in touch with them have generally been so out of touch with the story of their Moslem faith. As in the life of Mohammed, so in the history of Islam, the student should study its development in relation to the times in which

it was established, should trace its growth and the reasons therefor, should master its principles as applied by its various successive leaders, as well as know the changes that have come over Islam in its contact with other races and its development under different governments. In a word, the one who expects to exert a dominant and permanent influence over Mohammedans must have a wide knowledge of the history of the religion in which Mohammedans believe, which they are eager to propagate, and for which so many of them are ready to die.

4. *A Knowledge of the Content of Mohammedanism as set forth in the Koran and in Tradition.*—It is impossible for one to get into sympathic relations with a Mohammedan until he is able to look upon the Mohammedan's religion from his point of view. Whoever is able to prove to the Mohammedan that he knows his religion and the traditions that surround it, will from that very fact exercise an influence that can be obtained in no other way. A missionary should be able to quote from the Koran and from the sacred writings of Islam with facility and accuracy. An eminent worker among Mohammedans writes:

> "The missionary to Moslems must be familiar with the Koran, especially those parts of it in which are mentioned the doctrines, the practices, or the history of the Christian religion. He ought to be thoroughly prepared to meet all the attacks usually made by the Moslem sheikhs against the Scriptures of the Christians and the Christian religion, being able to quote from memory and without making the slightest mistake in the words or in the pronunciation, passages from the Koran in confirmation of his arguments."

5. *A Knowledge of the References of the Koran and of Moslem Tradition to Christ and the Christian Scriptures.*—A correct and properly pronounced quotation from the Koran always appeals to the Moslem. If the Christian missionary makes himself familiar with the references to Christ and Christianity in their sacred book and in their almost equally sacred traditions, and if he knows the interpretation put upon

these passages by the great commentaries on the Koran, he will be armed with a weapon of tremendous power to use in his personal contact with individual Mohammedans, as well as in public preaching.

6. *The History and Peculiarities of the Particular Branch of Moslems Among Whom One Works.*—If one is to work in Arabia he will necessarily deal with the foundations of Islam primarily, and he should know the story of the development of Islam in Arabia to the present hour. In Persia he needs to know in what respect the Mohammedans of Persia differ in their fundamental beliefs from the Mohammedans of Turkey or of Arabia. He should understand the development by which Sheikhism passed into Babism and Babism into Bahaism. He must be able to do justice to the ordinary characteristics and devotion which these different groups show. If he is among the Turks, he should know the peculiar beliefs of this race, their development and growth, wherein they differ from other Mohammedan races, their claims as keepers of the sacred relics of Mohammed and as possessing in their Sultan the true Caliph. If among the Albanians, he should know the story and history of their development and their peculiarities as Mohammedans, as well as their Christian history before their compulsory conversion to Islam. So one must study any and all of the Moslem races.

7. *An Acquaintance with the Different Sects of Islam, with Their Ideals and Literatures.*—This is of real importance, since Mohammedanism is broken up into many different sects, brotherhoods, or classes, each with special leaders and with a variety of ideals and rituals and practices. There is much of this knowledge yet to be investigated, calling for careful research upon the part of one who would influence Mohammedans in the highest degree and become their religious leader. He should understand their ritualistic and sacramentarian forms of religion. These will give him a new breadth of sympathy, and introduce him into their dis-

tinctly mystical ways of thinking. Even systems of education and methods of instruction must be adapted to local conditions.

8. *The Capacity for Sympathetic Consideration of the Mohammedan Point of View.*—If the topics above mentioned are carefully studied, the student will inevitably come into sympathetic relations with those for whom he is to work and will obtain, in a measure at least, the Mohammedan point of view regarding God, redemption, Mohammed, Christ, the Koran, the New Testament, life, sin and immortality. Without this sympathetic approach it is not too much to say that his time will be wasted and his life and effort thrown away in endeavoring to lead the Moslem races into a sympathetic consideration of the claims of Jesus Christ to be the Saviour and Redeemer of men. Too much emphasis cannot be laid upon this attitude and frame of mind. It is of more importance than any intellectual mastery of Islam.

9. *Some Knowledge of the Historic Relations Existing at the Present Time Between Islam and the Churches with Which It Has Come in Contact.*—There is no doubt that the contact of Islam with Christianity has had its effect upon both religions. Some influence from Christianity and Christian practices has crept into Islam because of centuries of relations with the Christian Churches of the Near East. This aspect of Mohammedanism has not been widely investigated, and calls for careful study upon the ground.

10. *A Knowledge of the Attempts Already Made to Lead Moslems to Christ, and the Successes and Failures of These Attempts.*—Efforts in this direction have been made within the Near East, as well as in India and the Dutch East Indies, and therefore have special relations to the work yet to be done in that direction within the same territory.

11. *A Knowledge of Islam as Modified by Contact with the West During the Nineteenth Century.*—The Mohammedanism of Constantinople differs materially from that of

Persia and Arabia, and much of the difference is due to the Europeanizing of Constantinople and the education in European institutions of many leading Moslems. There is a marked difference between the Mohammedanism of the western part of Turkey and that at Cairo, the latter having preserved more fully the traditions of Islam and having more successfully checked the inroads of Western scientific, philosophical and religious teaching. One cannot obtain a complete knowledge of Mohammedanism to-day in the Near East from books, especially those that deal with its early history and the claims and content of its faith. The modern missionary meets and deals with a modified Mohammedanism, and it is this he should know and understand.

12. *Modern Languages.*—A knowledge of French, German or Italian will greatly increase the influence of a missionary among educated Moslems in large cities. Much recent literature on Islam exists only in these languages.

13. *A Thorough and Comprehensive Knowledge of the Christian Bible.*—This means a quoting knowledge of the important passages that lie at the foundation and centre of the Christian plan of redemption, or, in other words, a workable Biblical Theology.

One who has spent nearly fifty years in Turkey in conspicuously successful work writes: "In these discussions it seems to be tacitly taken for granted that Christianity, in order to succeed, must make its entrance through the highest and most intellectually cultivated classes, and work downward. We who are the most earnest advocates of liberal education in missions, and have struggled—almost fought for it, feel, at the same time, the tremendous significance of the simple Gospel among simple-minded peoples."

II. The Requirements for Work Among Christian Churches

As has already been stated, most of the missionary work hitherto carried on in the Near East has been among and

through some of these Christian Churches, a list of which has already been given. The effort has been directed to two specific ends. First, the reformation of the Churches themselves, by providing their members with the Bible in the modern spoken language of their people, which they did not have previously, and by elevating the standards of education and moral character in their clergy. Such a policy has sought to provide wholesome general Christian instruction, and it alone was an adequate and worthy end of missionary endeavor. At the same time there has always been a purpose, underlying all and running through all, to make these Churches when reformed the basis for a Christian advance upon the surrounding Mohammedan populations. These Churches are scattered throughout most of the Near East and are all directly in contact with their Mohammedan neighbors. As the membership of these Churches has been unusually alert to catch the spirit of modern education, and to develop educational institutions and systems of schools for their own membership, an unusual opportunity has been presented to raise up from among the Christian populations educated men and women, ready to take up evangelistic work for the Mohammedans and to become the nucleus and centre of a real Christian advance among all the Moslem populations. The endeavor has not been without many examples of marked success. In Persia, Protestant Nestorians have exhibited much readiness and adaptability in evangelizing Moslems. The failure of the Christian Churches to exemplify vital Christianity has been a great stumbling-block in the approach to the Moslems. Undoubtedly this method of approach to the Mohammedans will still be employed in some sections, since it is impossible to think of an extensive propaganda, carried on among the large Mohammedan populations wholly by foreign missionaries. We may therefore expect that the work within the Churches and for them will need to be pressed throughout the present missionary generation. The

question therefore is: What special preparation is necessary for one who contemplates work among and through the Christian Churches?

The following subjects connected with the Oriental Churches require special consideration:

1. *The History of Each Church.*—A candidate should make himself familiar with the history of the origin, development and life of the Church or Churches with which he is to be connected and in which and through which he is to work. Each one of the Oriental Churches has had a distinct history of its own, covering the period of its organization, development and decline. While general Church history is of very great importance to all missionaries, and equally if not unusually necessary to those who are planning to work within one of the ancient Churches, the detailed history of the Church with which he is to be closely connected is of even greater importance.

2. *Its Creeds and Practices.*—One should not only make himself familiar with the history of the Church with which he is to work, but he should make himself master of the creed of that Church and the practices which have grown out of this creed, from the earlier time down to its present life and development. The reason for the separation of these Churches into different groups can in most cases be found in their differences of belief and can be traced back to some ecclesiastical council. These differences of belief have had much to do with shaping the life of the Church itself, and no one can hope to put himself into sympathetic relations with any one of these ancient and important ecclesiastical organizations without being familiar with its religious life and underlying beliefs.

3. *The Ecclesiastical System.*—Each Church has its separate organization and its separate method of ecclesiastical control. For instance, the Old Armenian Church, with its

system of patriarchs and bishops and lower clergy, is in itself a most fascinating and interesting study, without which it would be impossible for any one from the West to understand the Church or the phenomena of church life with which he will come constantly into contact, if he lives among the Armenian people. The same is true of the Nestorian, the Greek, the Bulgarian and the Coptic Churches.

4. *Present Strength or Weakness.*—An estimate of the causes of the present strength or weakness of any one of these Churches would include the actual relations existing between belief, practice and teachings and the life of the people constituting the Church's membership. It would include also the relation of the Church as an ecclesiastical organization to education, ancient and modern. It would involve the study of the character of the clergy, from the lowest order to the highest rank, and the amount and character of the religious instruction which the membership of the Church receive at the hands of their clergy, and the extent to which that instruction is put into practice in the life of the people as a whole.

5. *The Effect of Islam.*—The character, strength and weakness of the Churches of the Near East cannot be understood except as taken in connection with their relations to Islam. Within a century after the death of Mohammed, Mohammedanism had come into close and vital contact with them. For centuries they have carried on their work in close relations with Mohammedans of all classes and every rank under the control of a Mohammedan government. Many of the practices of these Churches, if not some of their beliefs, have been modified by the beliefs and practices of Mohammedanism. In other words, Mohammedanism has materially modified the life of the Oriental Churches. To what extent, and at what points this has taken place, should be understood.

6. *Relations to the Life of the Nation to Which They Belong.*—These Churches have under Mohammedan control

been in a large measure national. They have kept up their national organization and have exercised many functions which in other countries belong to the State. Those that have come under the government of Turkey have been granted capitulations giving them certain national authority and power. The Bulgarian Church is now a State Church. The Nestorian Church in Persia has had certain national relations to the government which have affected its Church life. The same is true of all the Oriental Churches.

7. *The Results of the Century of Missionary Activity.*—The effect upon these Churches of the missionary work carried on among some of them for nearly a century and among all for two generations must be studied by the new missionary. The form this work has taken and the response it has awakened in the Church as a whole is a theme of fundamental importance.

8. *Their Relation to Modern Education.*—The relation of these Oriental Churches to modern education; how far they have endeavored to adopt and use it for the development of their own intellectual life, how far they have blocked it in their endeavor to retain their old traditional existence, the character of the education they have supported and are supporting; the extent to which they have responded to modern education,—all are points of vital interest.

9. *Prospects of Perpetuation.*—This is a question to which no final answer can be given but it is worthy of sober study. Have these Churches the elements of strength that will ensure their continuation, or is there a tendency gradually to approach one to another as they cease to maintain the national relations that they have hitherto sustained? Will less emphasis be laid upon form and more placed upon spiritual power? These are questions that cannot be settled for the present, but are worthy of consideration, surely of investigation. Upon the conclusion reached will depend the rela-

tions of the missionaries to these Churches and the nature and character of their work. In other words, will the missionaries endeavor to draw out from these old Churches a separate body of evangelicals, or should the endeavor be directed to their reformation from within—that they may meet the twentieth century requirements of their membership? There is a strong conviction among many native leaders that only through an independent evangelical body can the Oriental Churches be led to the true spiritual conception of the Church. This is a line of study for the missionary during his years of service and while upon successive furloughs.

III. The Requirements for Work Among the Jews.

One contemplating missionary work among the Jews could not expect to give himself to any other class or race. The field is almost an exclusive one requiring special preparation at the outset and persistent application thereafter, and yet in Persia the regular missionaries to the Persians have begun and developed an important and successful work among the Jews. A candidate preparing himself for successful work among the Jews would need:

1. *A Mastery of the Hebrew Language.*—He would need to be able to read the Hebrew Scriptures, Biblical, Talmudic and modern alike, in their own tongue, and so enter with them into a fellowship upon the basis of their most sacred possessions. The missionary to Eastern Jews should be able to speak ancient Hebrew as revived recently and used in ordinary life by the Jewish colonists in Palestine. The Jews of Turkey speak either Spanish or German.

2. *A Good Knowledge of their History.*—A missionary to the Jews should be familiar with their history, not only as set forth in the Old Testament but during the subsequent life of the race. This would require special study and investigation covering the entire modern history of the race as a whole, and especially of that part now occupying the Near East.

3. *A Knowledge of their Religious Divisions.*—Such a missionary would need to know the modern divisions among the Jews and their particular doctrinal significance. This would include their attitude toward Jesus Christ and the Christian Church as well as their arguments against Christianity and the Gospels.

4. *An Understanding of "Zionism."*—He should understand the modern movement of the race back to Palestine: the origin of the movement, its development, purpose and present state, its leaders and the probable outcome of its policy.

5. *A Review of the History of the Attempts to Christianize Jews.*—He must familiarize himself with the different attempts during the last century to Christianize the Jews of the Near East, noting the successes and failures of these attempts and the reasons therefor.

6. *A Sympathetic Attitude.*—He must possess a real affection for that ancient people and a burning desire to lead them to a true knowledge of the Christ. This necessarily means that he has studied their characteristics, appreciates their worth and understands their weaknesses.

C. The Special Qualifications Required for Mission Service to the Near East.

As the countries covered in this investigation differ so widely from all other missionary fields in their racial, linguistic and religious characteristics, it is necessary that special consideration be given to requirements needed for missionary work in this field which might not be needed in other countries. We will consider these qualifications under the head of the different kinds of missionaries needed for these countries.

I. The Ordained Missionary.

In the Third Report of the Board of Missionary Preparation, page 10, the subject of the Present Place and Need of

Ordained Missionaries is given careful and thorough consideration. The emphasis there laid upon the place of the ordained missionary in the general missionary work of the world should be especially emphasized with reference to the needs of the ordained missionary in the Near East. It is a region of religion and religions. Every individual has a religion in which he professes to believe. The place of the professional religious leader has long been recognized here. The Mohammedans have their religious teachers to whom great respect is shown, and the Oriental Churches have their ecclesiastics of all grades whose leadership is conceded. The same is true of the Jews. It is important, therefore, that among the missionaries there should be an unusual proportion of recognized religious men who have received all of the instruction and training given men of their class in the missionary-sending countries, men who go to the field with all of the religious authority which can be given them by the Churches they represent.

In what follows the word "should" is constantly used, not in a dogmatic sense, but only to express the high desirability of the qualification or attainment mentioned.

1. *A Real Mastery of the Bible.*—An unusual knowledge of the Bible and the essential teachings of Christianity, while of great importance to all missionaries, is of supreme importance to one contemplating work in the Near East. Large numbers of the members of the Oriental Churches have a widely extended knowledge of the Bible. This has been mostly obtained during nearly a century of modern missions and as the result of prolonged controversies over the Bible in the earlier period of missionary work. The missionary who under any circumstances should reveal a lack of knowledge of the Bible itself among Oriental Christians would thereby immediately lose standing. At the same time, he should know what are the essential teachings of the Bible, since he is to deal with Churches that have put emphasis on

non-essentials, and with Mohammedans who, by their traditions, have exalted the non-essential in Christianity into prominent place and have lost sight of that which is fundamental. He should also have in a special degree the power to impart his knowledge to others as preacher, evangelizer and teacher. Mere knowledge of the Bible, without ability or passion to impress its truths upon others, would be of little value to the people or the country.

2. *A Great Capacity for Friendship.*—The ordained missionary should have an unlimited capacity for friendship. He should not allow differences of belief or of custom or of temperament to present any barrier to his personal friendly relations with the people, and especially with the religious leaders. He must have not only a capacity for friendship, but he must have a passion for it. Probably this is one of the most powerful means by which the ordained missionary can get into close relations with the Moslem. He must show himself a friend and prove himself to be a friend, before he can be in a position to discuss the deep things of religion with the alert Mohammedans and especially with their leaders. While this capacity is of great value to every missionary throughout the world, it is a supreme necessity for one who is seeking to reach Moslem peoples.

3. *A Thorough Grounding in Theology.*—The ordained missionary who is to work among the Oriental Churches should thoroughly understand the fundamentals of the Christian faith, and especially its more conservative doctrines. The Oriental Churches are conservative by tradition —on the divinity of Christ, the inspiration of the Bible, the Trinity, the future life, etc. Any candidate who conceives it to be his mission to attack the foundations of these ancient institutions, because the leaders in the churches are bound by tradition, should pause before entering upon work in the Near East. The ordained missionary should not hold such theological views that he will not be able to work in harmony

with the native leaders who, viewed from our Western standpoint, are extremely conservative. A constructive Gospel and theology is required for all classes.

The Mohammedans also are conservative in temperament and practice. They believe in a book which they eagerly defend, and expect Christian leaders in a like manner to stand by their book. They are profound believers in the divine inspiration of the Scriptures, the future life, in sin and its disastrous consequences and in the prophetic mission of Jesus Christ.

4. *A Passion for Evangelism.*—The ordained missionary must have a passion for leading the Moslems to Christ. No one could expect to succeed who goes to the Mohammedan with a gospel that he believes will merely improve his external surroundings, exalt his intellectual life, and make the community more civilized. The good Mohammedan *believes* in his religion, and he respects and honors the Christian who manifests at the outset a passion for the Christ and a burning desire to reveal Him in His beauty to everybody else, in order that all may see Him exalted and be led to exclaim, "My Lord and my God." A general desire to do good and to help the people will not be enough to sustain one in a life work among the Mohammedans. Nothing short of a "Woe is me if I preach not the Gospel" will meet the requirements of the Mohammedan world. He should also possess the ability to lead others into the field of evangelism and to instruct them in the best methods of irenic controversy and persuasive presentation of Christian truth.

5. *Ability in Patient, Dignified Controversialism.*—The ordained missionary should be a good controversialist in the best sense of the term, in private conversation as well as in public address. This presupposes not only a thorough knowledge of his subject, but also the ability to carry on a prolonged discussion without loss of patience, much less of temper. For an ordained missionary to lose his temper in

the presence of Orientals is for him to commit a grievous sin and to prove himself a man of weakness. Infinite patience, unceasingly persisted in, backed by the real and true spirit of the Christ, the friend and brother of all men, will inevitably win its way among Moslems. The missionary needs also to appear to have ample leisure. One who is constitutionally in a hurry cannot hope to come near to the inner life of a Mohammedan.

6. *A Well-grounded Knowledge of Islam and the Oriental Churches.*—We would mention as one of the most important lines of preparation required of the ordained missionary in the Near East, a knowledge of the subjects already referred to under the head of Preparation for Work among Mohammedans and the Oriental Churches. A large field of investigation and study is there opened up, not demanded for ordained missionaries to other countries, but essential to those who desire to win a strong hold and to maintain a commanding position among these different classes of people in the Near East. The following are named as topics or subjects requiring the special consideration of those who contemplate work in the Near East as ordained missionaries.

7. *An Acquaintance with the Philosophy of Islam.*—The ordained missionary who contemplates work for Moslems should have some knowledge of the philosophy of the East, and especially the philosophy of Islam. This should be equally true of one going to India, and perhaps the Farther East, but it is of great importance for one who is to work among Mohammedans. Many Moslem leaders have been and are masters of their own philosophy.

8. *The Ability to Shape the Changing Social Life.*—The ordained missionary should have some knowledge and experience in sociology and its application to life. The Near East at the present time hardly calls for experts in sociology to the exclusion of other lines, but missionary work among

both Christians and Mohammedans calls for social emphasis at every point. The message that appeals to the people of the Near East is the message of the changed life brought about by Jesus Christ. The ordained missionary, therefore, should understand the sociological aspect of his own religion and the application of the same to the life of others.

9. *The Habit of Accuracy.*—The ordained missionary should have the habit of accuracy in all things, especially in his pronunciation of the vernacular and in quotation from the Koran. This has already been referred to under the head of special preparation for work among Moslems, but it needs to be re-emphasized. The missionary of slovenly habits of speech and of quotation should not undertake work among Moslems or other Orientals. His influence would be greatly impaired at the outset by his mispronunciation of the language which he uses in dealing with the Moslems, and practically destroyed by misquotation from their sacred books or their traditional sayings.

10. *Organizing Capacity.*—The ordained missionary should have organizing capacity. He is not simply a preacher but an organizer, and he should be so able to organize and use the forces that become accessible to him, both in the church and in the Moslem communities, as to produce the largest and most far-reaching results.

11. *Literary Ability.*—The ordained missionary should have literary ability. The more pleasingly and forcefully he is able to use the vernacular language in dealing with the Moslems—and this is especially true if the language he uses is Arabic—the more powerfully will he grip his hearers. He must, moreover, be prepared to write, probably more in the future than in the past, for Mohammedan readers; and in order to do this he must have a literary instinct and ability to command attention with his pen.

12. *An Acquaintance with Arabic.*—If the ordained missionary is planning to go into North Africa, Egypt, Arabia,

and many parts of the Turkish Empire for work among Mohammedans, a foundation in the Arabic language is a *sine qua non.* Even if he is to use the Turkish language (that spoken by the Turks throughout Asia Minor) a foundation in Arabic is of great importance, in order to enable him to speak a high and educated Turkish, which would cause him to be respected even by the more ignorant Turks.

13. *A Knowledge of Political Conditions.*—All missionaries should be generally informed regarding the development of the existing political and governmental organizations, their relations to foreign countries and the history of governmental and diplomatic intercourse.

14. *A Wife and Home.*—The ordained missionary should be married and establish his home in the country. While a single man may do some lines of educational and medical work, and can do effective work in touring, he cannot do the necessary work of an ordained missionary living among and working for either Moslems or Christians.

II. Women Evangelists. The woman evangelist is probably needed in the Near East almost if not quite as much as the ordained missionary. The homes are open; calls are incessant; the opportunities unlimited. The woman evangelist requires a special preparation, much of which has already been included under the head of the ordained missionary. The report of the Committee on Preparation of Women for Foreign Missionary Service, beginning on page 106 of the Third Report of the Board of Missionary Preparation, should be read in connection with this report. Most of the details under the preceding section apply as directly to the woman evangelist as to the ordained missionary. There is no need therefore of further enlargement here.

III. Educational Missionaries. Again we refer to the report of the Committee on the Preparation of Educational Missionaries, beginning on page 50 of the Third Report of

the Board of Missionary Preparation. To the general requirements there set forth we would add the details already referred to under C. I. (see pp. 204-210), if the candidate is looking forward to permanent service. While the educational missionary need not necessarily be ordained, nor have had a full theological course, if he is to give his whole time to teaching, there is a general consensus of opinion that one taking up educational work in the Near East should have the following special preparation:

1. *Biblical Training.*—He should have at least two years of special Biblical training, in order that he may be thoroughly familiar with the history and the fundamental ideas of Christianity.

2. *Experience in the Organization and Direction of Educational Work.*—He should have some experience in the organization and direction of educational work, or at least in the study of such lines of work. We are speaking now of the general educational missionary, not of the specialist who goes out for some particular department. The East is calling for general educators who will be able to organize and direct systems of education. This is true in the work for men as well as the work for women. He should also understand the possibilities of the Christian school as a social force in the community. This is one of the most hopeful recent developments of the school in America and needs to be carefully studied by all prospective missionaries.

3. *Mastery of the Science of Education.*—He should be well versed in the science of education. The whole East is calling for teachers, and the call is increasing rapidly from year to year. These teachers are demanded for Mohammedan as well as Christian schools, and the call is directed to the Christian missionary institutions as the only source they know where they are likely to find what is required. The normal college is rapidly coming to the front and is of almost equal importance with the theological college.

4. *Special Training.*—Expert preparation is required for special positions. The existing colleges in Turkey are constantly calling for experts for important positions on their staff of instruction. This covers the whole range of specialties that are found in most of our American institutions. These need not be mentioned in detail, but perhaps it is well to refer to the kindergarten teacher, now more and more in demand, as one of the present peculiar needs.

5. *A Passion for Evangelism.*—The educational missionary should have the same passion and desire to lead his pupils to an adequate knowledge of Jesus Christ as the ordained missionary. He has opportunities which the ordained missionary does not have. He reaches his hearers at the most susceptible period in their lives. If his studies can be so arranged that he can visit the fields from which his pupils come, he will have unlimited opportunity for speaking on religious and educational subjects and of being a real preacher of righteousness. One going into the East should go with a passion to reach all classes with the simple, saving Gospel of Christ.

6. *The Ability to Train Leaders.*—Perhaps more in the East than other mission countries, the educational missionary should not for a moment lose sight of the fact that he is training the men and women who are to go out as the leaders of their own people, that he is the teacher of teachers, the leader of leaders, and that in this way he multiplies himself and his teaching a thousandfold. The Near East will be led to Christ by the people of the Near East. While this is not true only of the Near East, it is preeminently true of this part of the missionary world.

The work of the permanent and general educational missionary is so nearly akin to that of the evangelistic or ordained missionary, that, in order to achieve the widest influence and highest success he should prepare himself in

nearly all that is mentioned under B. I, and II or III as well as under C. I.

IV. Medical Missionaries. The medical missionary for the Near East requires practically the same preparation that is required in other mission fields. There is only one judgment expressed and that is, that the medical missionary should have a full four years' college course, with a four years' medical course, to be followed by two years' hospital experience, with unusual emphasis upon surgery and the eye. The report of the Committee on Qualifications and Preparation of Medical Missionaries, beginning on page 86 of the Third Report of the Board of Missionary Preparation, summarizes the matters chiefly demanding the attention of the medical missionary who would prepare for the Near East. There are, however, details already treated under the head of preparation for ordained missionaries that demand some attention at least from the medical missionary. These are the requirements mentioned for work among Moslems (pages 192 to 198), especially the mastery of the language; also some of the requirements for work among Christians (pages 198 to 203) or, if he is to work among the Jews, the requirements for work among that people (pp. 203 to 204). He should also aim to secure many of the special qualifications required in an ordained missionary in the Near East:

A grounding in theology.
A mastery of the Bible.
A passion for evangelism.
A capacity for friendship.
Ability for dignified controversy.
Some knowledge of Islam and the Oriental Churches.
An acquaintance with Arabic, if he is to work in Africa.
Practically every other qualification mentioned.

There is little call for the study of tropical medicine on the part of the medical missionary in the Near East, except for those who are going to Arabia, Syria and North Africa;

there tropical medicine will be essential. There is a general consensus of opinion, that the medical missionary must get his principal hospital practice in the home-land before going out; the hospitals in the field cannot be depended upon to furnish an adequate training. Under present conditions the medical missionary in Turkey is compelled to take his examination for license at Constantinople in the French language. A knowledge of French therefore will be of special value to the medical missionary going to Turkey.

V. Industrial Missionaries. There is considerable and increasing demand in the Near East for industrial missionaries. Although in not a few cases up to the present time some missionaries have given considerable attention to this phase of the work, industrial training has been taken on as something additional, usually by ordained or educational missionaries. There is, however, an increasing demand for industrial missionaries along some of the following lines:

1. *Agricultural Superintendents.*—The agricultural condition of the Near East is backward in the extreme. Undoubtedly, in the future, agricultural schools and experiment farms will need to be started in order to develop the latent resources of each country. There is already a call for experts in agricultural training and for some kind of agricultural schools in which modern and western methods can be practically taught and introduced into the country. Some of the existing educational institutions are contemplating adding agricultural departments. These will require experts in charge.

2. *Experts in Work for Women.*—Lace- and embroidery-making has already been taken up extensively as a means of providing the poor women of the country with an opportunity for honorable self-support. Under the leadership of missionaries who have had no particular training in this line before going out, great good has already been accomplished

through this work. The call for this line of work will probably be more in the future than in the past. It would be well, therefore, for a few women candidates for missionary appointment to these countries to look into the subject of lace-making and embroidery, even if they do not themselves become experts.

3. *Teachers of Carpentry, Cabinet Work and Trades.*— This form of industrial training has already grown up in connection with many of the educational institutions, and will probably be more developed in the future. For one who is inclined to industrial work and has capacity for it, it might be well to spend some time in additional preparation along that line, for undoubtedly within the lifetime of any educational missionary going out at the present time there will be a call for the direction of industries, not only along the line of carpentry and cabinet work, but along a great many other lines, like printing, iron work, tailoring, shoemaking, etc.

VI. Social Workers. There seems to be a general opinion that there is no call at the present time for missionaries to go out simply for social work, but methods of social approach are developing in the form of Young Men's Christian Association and Young Women's Christian Association methods, the organization and development of clubs for men and clubs for women, extension lectures by which remote communities are reached from educational centres, and many other varieties of approach to the people in which the evangelistic, educational and medical missionaries must necessarily take the lead. But this has already been referred to under the head of Preparation for Evangelistic Missionaries.

D. General Qualifications of Missionaries to the Near East

I. Physical Characteristics. With reference to the physical equipment of missionaries for the Near East, several details may be mentioned which are of importance, re-

vealing a need in this part of the missionary world which may not, however, be wholly unlike the need of other parts.

1. *Sound and Steady Nerves.*—There are countries where people nervously inclined can go with a fair degree of safety, but hardly to the Near East. Most of Persia and the eastern section of Turkey have a high elevation reaching from four to seven thousand feet above the sea. This elevation has a deleterious effect upon some sensitive nervous organisms. The entire country is far from quiet politically. The conflicts that take place between the different nationalities all tend to upset people of delicate nervous organism. The climate of North Africa and Arabia would probably have something of the same effect as the high altitudes of the Northeast. The general conclusion, therefore, is that missionaries should have a sound and not very sensitive nervous system.

2. *Good Digestion.*—They should have good stomachs, capable of digesting a great variety of food. While the foods eaten by the native populations of the Near East are probably as wholesome and nourishing as the foods eaten by any Asiatic people, yet because of the large quantity of fat used throughout the northern section of the country, and for other reasons, the digestive system is often put to severe tests. There is little opportunity also, because of the remoteness of the interior from the markets of the world, to secure Western foods. Missionaries are very dependent upon the native products. While a good stomach is an excellent asset anywhere, it is of peculiar importance in these countries. A missionary's teeth should be put into good order before he leaves his home-land.

3. *Ability to Sleep.*—Some of the correspondents have put emphasis upon the necessity of the missionary being a good sleeper. This might be, and probably is, a part of 1 above. The sleeping facilities for the traveler in the country districts

are generally primitive, and often extremely trying. The Turkish and Persian inns are known to tradition. The evangelistic missionaries, and often the educational and the medical missionaries, travel more or less over the country, and are compelled to put up with these accommodations, and if one cannot sleep under circumstances that would keep some people awake, he cannot continue that line of work.

4. *Ability to Ride.*—He should be physically able to endure and enjoy horseback riding. The common means of communication in the interior over parts of the countries named is still by horseback. Many missionaries are compelled to take frequent long horseback journeys. Some missionaries almost live in the saddle. Candidates contemplating work in these countries should test themselves to know whether or not they are able to make long and frequent journeys on horseback, comfortably and safely. To those who enjoy horseback riding, it is a source of great recreation and satisfaction; to others it can be a burden beyond endurance.

II. Linguistic Abilities. The linguistic requirements for missionary work in the Near East are large and exacting. North of Syria most of the people are bilingual and some peasants speak three languages. Not a few missionaries acquire two of the vernaculars, especially where they contemplate work for Christians and for Moslems. Some of these languages, like the Bulgarian, Serbian, Albanian, Greek, Armenian and Kurdish, are not especially difficult; the Turkish, Persian and Arabic are harder to master. One should have good linguistic ability for a life work in these countries, and in preparation should give close attention to phonetics and especially to that of the Arabic language *under a properly qualified teacher.* Ancient Greek is of great aid to one in the mastery of Modern Greek and Armenian, and Arabic is an excellent foundation for Turkish and Persian. There is a general agreement that, apart from phonetics and the structure of the Arabic language, all

vernaculars should be studied in the main upon the field and not undertaken in the home-land, except in cases where superior teachers can be secured here.

Conclusion

It must be well understood that no one candidate can rightly expect to make himself master during the years of his preparation of all of the different subjects here suggested. At the same time there is a real value in holding up a strong standard of equipment for service towards the realization of which the endeavors of an active life may be directed. Many missionaries have not achieved that influence and strength in the work of which they were fully capable, because they have failed to continue their studies in wise, persistent fashion after entering upon their life in the field and during furlough periods at home. Aimless study and misguided efforts account for not a few missionary failures, where planning and persistence would have assured conspicuous success. The first furlough should be of special significance in the line of added preparation. During the first term of service the missionary has learned some of his own deficiencies as well as the peculiar needs of his special field and work. He is well prepared to take up lines of study and investigation that will materially increase his effectiveness during his second term.

A Student Volunteer contemplating work in the Near East, by careful planning of his theological or professional course, and with industry and persistence, may easily achieve an admirable beginning along the lines of special preparation set forth in this Report. If he is to give himself wholly to work for Moslems, it is the general opinion of competent advisers that an extra year of special preparation in some of the subjects referred to may well be taken in some school or schools at home where they are satisfactorily taught.

The conclusion of the matter is that the Near East is in-

creasingly demanding expert Christian leaders, especially trained for the task they are set to perform, with capacity effectively to execute the task. We make this statement with full recognition that the source of all power is in God and that in His Spirit alone will permanent success be achieved.

E. Bibliography

The attention of every student is called to the bibliography published in the Third Report of the Board of Missionary Preparation, beginning on page 183, where many of these books are given a brief characterization. The following books are suggested as of special value upon different subjects connected with this report. The books of general value are mentioned first.

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9. Zwemer, S. M. Islam, a Challenge to Faith. New York S. V. M.
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14. Burton, R. F. A Pilgrimage to Mecca and Medina. Putnam.
15. Arnold, T. W. The Preaching of Islam. Scribner's.
16. Macdonald, D. B. Aspects of Islam. Macmillan.
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20. Lucknow Conference Report. English edition "Lucknow, 1911." Christian Literature Society for India. American edition "Islam and Missions." Revell.
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23. Becker, C. H. Christianity and Islam. Harper's.
24. Herrick, G. F. Christian and Mohammedan. Revell.
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29. Richter, J. History of Missions in the Near East. Revell.
30. Barton, J. L. Daybreak in Turkey. The Pilgrim Press.
31. Dwight, H. O. Constantinople. Revell.
32. Dwight, H. O. A Muslim Sir Galahad. Revell.
33. De Bunsen, V. The Soul of a Turk. Lond., Lane.
34. Garnett, L. M. J. Turkish Life in Town and Country. Lond., Newnes.
35. Gibb, E. J. W. History of Ottoman Poetry, Vol. I. Luzac.
36. Speer, R. E. The Foreign Doctor. Revell.
37. Wilson, S. G. Persian Life and Customs. Revell.
38. Wishard, J. G. Twenty Years in Persia. Revell.
39. Tisdall, W. St. C. T. Conversion of Armenia to Christianity. Lond., R. T. S.
40. Malcolm, N. Five Years in a Persian Town. Dutton.
41. Jessup, H. H. Fifty-three Years in Syria. Revell.
42. Bliss, F. J. Religions of Syria and Palestine. Scribner's.
43. Jessup, H. H. Women of the Arabs. Dodd & Mead.
44. Lane, E. W. Modern Egyptians. Ward, Lock & Co.
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46. Cairo Conference Report. American edition, "The Mohammedan World of To-day." Revell.
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REPORT OF THE COMMITTEE ON THE SPECIAL PREPARATION NEEDED FOR MISSIONARIES APPOINTED TO PAGAN AFRICA.

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This report is based on an investigation of the present-day conditions and requirements of effective missionary service among the pagan peoples of Africa. It neither urges nor assumes the possibility of any one candidate realizing the ideal equipment which would presumably result from adequate pursuit of all the disciplines mentioned below. Special preparation for Pagan Africa does not imply an attempt to exhaust the curriculum, but rather a discriminating program of self-development and study to be executed with thoroughness and related to definite ends. Only the personal qualities recommended may be emphasized as essential to all; the courses of reading and study listed are purposely wide in their range, having in view the varying requirements of different classes of missionaries with respect to the whole Pagan African field.

The Committee suggests that each candidate, under the counsel of his Mission Board, or persons competent to ad-

vise him, work out his preparation according to such principles of selection and limitation as:

(1) the candidate's temperamental needs and aptitudes;
(2) considerations of age and time;
(3) the probable nature of his future work;
(4) the section of Africa in which he is to labor.

Delimitation of Pagan Africa

Pagan Africa properly includes all portions of the African continent and its adjacent islands, in which the indigenous heathenism has not been displaced or assimilated by either Christianity or Mohammedanism. Its main regional area begins near the southern limit of the Sudan, and, extending east and west from the Indian Ocean to the Atlantic, sweeps southward nearly 2,000 miles, finally merging into the British colonies at the austral extremity of the sub-continent. Its latitudinal position is approximately between the 5th° N. and the 30th° S., although the northern boundary, determined by the contact between Mohammedanism and paganism, must be regarded as an irregular and shifting line which cannot be fixed with precision.

Contiguous to the principal territory mentioned, i. e., reaching northward from the 5th° up the west coast as far as Sierra Leone, and extending in great loops into portions of the Central and Egyptian Sudan even beyond the 10th°, touching in their extreme reaches the waters of Lake Chad and the western apex of Abyssinia, there are additional pagan areas still unconquered and but slightly affected by the southward marches of Islam. The Sudan United Mission reports that on the great plateau between the Nile and the Niger at least fifty pagan tribes are still intact, dwelling in mountain enclaves surrounded by Moslem-peopled plains. In the present survey these border territories and the western half of Madagascar are included, while deduction is made of the well-occupied Mohammedan spheres on the east coast from Somaliland to German East Africa and Zanzibar.

The fact is not ignored that paganism, in its spirit and in some of its forms, exists almost everywhere beside, and is largely intermingled with the faith and practice of Mohammedanism, even in the northern lobe of the continent where that religion prevails; but, since preparation for Moslem lands is to be dealt with in a separate treatise, the present report will confine itself to the almost unbroken region of Pagan Africa as above outlined. It is an immense area of not less than 5,000,000 square miles, with a native pagan population very conservatively estimated at 65,000,000.

A. The Qualifications Specially Desirable in Missionaries to Pagan Africa

Attention is called at the outset to certain qualities of personality, including physical constitution, temperament, mental attitudes and spiritual graces, which are not only highly desirable but practically indispensable to success in this field. Without them the most elaborate educational acquirements would be futile. These personal characteristics can here best be indicated in connection with a brief statement of some of the special conditions with which the missionary to Pagan Africa is confronted.

1. Physical Qualifications. Although almost the entire region, e.g., the portion parallel in latitude with South America between Panama and Paraguay, lies within the tropics, Pagan Africa offers considerable variety of climate. The mean annual temperature below the 5th° N. to the Orange River in the South, is under 80° F.; but the varying degrees of moisture, rainfall and elevation in different sections produce, even at the same latitude, vary unequal heat conditions, which vitally affect the residence and work of the missionary. For instance, on the interior plateaus of the equatorial belt from French Congo to British East Africa one may enjoy cool nights and live in comparative comfort, while on the coastlands of this region both east and west

the climate is exceedingly trying on account of surface depression and increased humidity. For similar reasons the average littoral temperature of Angola and of German East Africa is several degrees lower than that of Southern Uganda directly under the Equator. But in whatever section he may labor (except in the more temperate regions of the sub-tropical South), and with whatever alleviations of sea-breeze and elevation, the missionary will miss the ozone of North America. He will feel the power of the African sun, and will realize the importance of a physique that can offer due resistance to the depression and wear of the torrid zone. Moreover all missionaries cannot live on the more salubrious altitude. The gospel must be preached on the blazing deserts, in the dank forests, on the flat river deltas, in the fetid marsh country, and on the pestilential coastlands, as well as on the heights. In the regions most unhealthful for white men, the Societies are using native workers as far as feasible.

If tropical heat is one factor to be reckoned with, tropical disease is another. The West Coast has been called the white man's grave. From Sierra Leone to Angola stretches the most prolific malaria bed in the world, although the East Coast from Italian Somaliland to Lorenzo Marques is a close second. Malarial fevers of various types not only abound on the coasts and in the great river basins, but are found in lesser degree in most other sections. Next to malaria, trypanosomiasis (sleeping sickness), to which the missionary is just as liable as the native by the sting of the tse-tse fly, is regarded as Africa's most menacing scourge. Yellow fever, globo-hematuric fever and certain "unclassified" febrile disorders are endemic and occasionally epidemic, especially on the West Coast, in the Niger country and along the Congo. One is exposed, in some localities, also, to such loathsome diseases as yaws, craw-craw and even leprosy.

In recent years much has been done through the applica-

tion of modern methods of sanitation, and the development of preventive medicine to improve health conditions in Tropical Africa. The present-day missionary has the advantage not only of these improved conditions, but of the accumulated experience of his predecessors, many of whom by due care have rendered long periods of strenuous pioneer service, and have survived to vigorous old age. With wise attention to diet, rest, the sun, preventive hygiene, and, in some sections, frequent furloughs, the future missionary, other things being equal, may thrive and labor effectively in this field. Sufficient, however, has been said to indicate that *a sound bodily constitution with unimpaired health* is an absolute foundation requirement in any candidate for Pagan Africa. Fresh and unanimous emphasis on this qualification has been placed by the Committee's correspondents from all parts of the continent from Sierra Leone to Natal. The candidate should be able to pass a physical examination equal to that of a first-class insurance risk, at the hands of a physician acquainted with the conditions and effects of tropical climate. No one should undertake work in Pagan Africa who is predisposed to malaria, or who has had heat-stroke, or is over sensitive to the sun's rays, or has weak nerves or heart, or is subject to rheumatism or alimentary disorders. "The sanguine temperament does well only for a time," says Dr. Noble. Persons of fat or "stocky" build should hesitate. Referring to this type, Dr. R. H. Nassau, who spent 45 years in French Congo, says: "My observation of others in Africa was that the strongly-built oak broke, while the bending willow yielded and rose again." Persons best suited are of lithe, athletic constitution. Young women are advised against going out before the age of 25.

2. Personal Qualities and Attitudes. The social environment of the African missionary makes quite as exacting demands on other aspects of his personality as does the climate upon his physical organization. The whole atmos-

phere and complexion of a savage or uncivilized community tends to bewilder, depress and irritate one who has been reared in the culture of a Christian land. It should be frankly stated that African paganism is heathenism on its most gigantic scale, and, in some tribes, at its lowest levels. "The bulk of the population is immersed in darkness." The people exhibit the ignorance of childhood without its innocence. The missionary is surrounded by the stagnation and downward pull of arrested primitive conditions. All about him are crude institutions, revolting social customs, degrading religious practices,—the signs of mental confusion, moral abasement and spiritual decline. In such an environment the missionary is expected not only to maintain his own integrity, but, in all that he does and is, in every expression he makes of himself, to be a living and leading example of the Christian life. Vast importance attaches, therefore, to his temperamental qualities, his characteristic attitudes of mind and heart, the spirit he manifests in all the relations he sustains to his missionary associates and to the natives. From the standpoint of his own happiness and effectiveness the matters here spoken of are of the gravest importance.

(1) *Attitude toward the People,*—Candidates for Pagan Africa should, in the first place, assure themselves of the ability and grace to devote themselves unselfishly and yearningly to the uplift of peoples who from many points of view are not attractive. African pagans may not be as interesting or as congenial as Hindu Vedantists or Chinese *literati,* unless one approach them with genuine Christian love, and that enthusiastic faith in their possibilities which leads to self-denying service. Such a sympathetic approach will not fail to reveal points of attractiveness. Any manifestation of color prejudice or race antipathy would be fatal to the missionary's influence. The Africans are quick to detect this, if it exists, and to recoil from it when they discover it.

(2) *Cheerfulness,*—This characteristic is much praised

in communications from many corners of the Dark Continent as the best tonic against depression. Dyspeptics and hypochondriacs are not needed. The missionary is an apostle of joy and gladness; he should add no shadow to Africa's gloom. A veteran authority insists that "a cheerful, vivacious disposition is a *sine qua non.*" With respect to this quality other correspondents describe the ideal missionary as follows: "good natured," "good tempered," "sunny," "sanguine," "happy," "not easily depressed," "able to see the humorous," "looking for the best in the African."

(3) *Humility,*—A pioneer in Congo Belge advises that no one go out to Africa "with the thought that he is going to be a great man." It is better to let greatness take care of itself. Willingness to serve wherever one is needed, and ability to work harmoniously with others, in honor preferring one's associates, are two elements in missionary "greatness." The young appointee should arrive on the field as a learner. He should highly prize and repeatedly consult the experience of the older missionaries.

(4) *Perseverance and Patience,*—A factor in the general depression of the social environment is the isolation of the missionary, especially in districts where pioneer work is being done. Absolutely essential for endurance and helpful labor is such a strong resourceful spiritual life, developed through vital contact with divine forces, as shall make one less and less reliant on the religious supports and stimuli to which one has been accustomed in Christian countries. A patient and forbearing spirit is a signal requirement in dealing with primitive peoples, who are much like children. Although the missionary successes among African pagans are, on the whole, very heartening, and results come quickly as compared with other fields, yet Africa candidates should prepare themselves for the possibility of enduring loneliness, of adapting themselves uncomplainingly to emergent and unpleasant

situations, and of persevering often in the absence of encouragements and in the presence of many positive discouragements.

(5) *Additional Character Hints,*—The following quotations from the Committee's African correspondence indicate further desirable characteristics. The missionary should be "calm," "cool," "steady," "phlegmatic rather than nervous," "of even disposition," "not contentious," genial," "kindly," "sympathetic," "enthusiastic," "frank," "adaptable," "definite," "dependable," "of strong convictions," "gentlemanly," "of unimpeachable integrity," "unswerving in Christian principles," "of character as near Dr. Livingston as possible," "Christ-like."

3. Linguistic Ability. Of the 843 languages and dialects spoken on the continent about 400 flourish in Pagan Africa as herein delimited, or, say, south of the 10th° N. These include about 60 of the Sudanese group which differ widely from each other. Some of them are exceedingly difficult for foreigners, as, for example, the Ewe language of Togo with its elusive idiom, or the Nupé tongue of Northern Nigeria with its nine-toned vocables that sound like guitar twangs. In addition to these not less than 300 known Bantu languages and dialects without either affinity or analogy with the Nigritian family, are found from Kamerun to Zululand. There are also, in the north, border languages of various composition, principally Nigritian (Nilotic or Sudanese) mixed with Bantu; and, in the south, the Hottentot dialects with their peculiar clicking sounds. Since it is with the Bantu group that most American missionaries to Pagan Africa are likely to deal, be it said that Bantu is easy as compared with the Nigritian tongues of the Sudan, or with almost any European language of the Aryan group. Its grammar is regular, and, although there are so many dialects, it is easy to pass from one to another, once its principles of agglutination, inflection by prefix, and its laws of phonetic change have been mastered.

If, for example, one has acquired Swahili, the *lingua franca* of eastern equatorial Africa between the coast and the great lakes, it would not be difficult, by noting vocabulary variations, to acquire other languages topographically as far distant from it and from each other as Mpongwe spoken in the Gabun estuary, Batonga in the Zambesi basin, or even Ovampo in Damaraland. Some missionaries require to learn more than one language, as for example, Ewe and Hausa on the Gold Coast; and in some pure Bantu fields a knowledge of several dialects is essential. Candidates for Africa, therefore, must possess good linguistic aptitude, especially the ability to acquire the spoken language. This must be done in some cases without grammars, lexicons, or other text-books. Nor can much be expected from native instructors. A quick ear, a ready tongue, a retentive memory, a knowledge of phonetic principles, and acquaintance with methods of language study and acquisition are requisite. Many African languages yet remain not only to be acquired, but to be reduced to writing and made the vehicles of Christian culture.

4. Political Interest. Special problems for the missionary arise out of Africa's political relationships. The continent has been so partitioned among the European powers that less than one twentieth remains unincluded in the various protectorates and colonial "spheres." The entire pagan section is under the control, actual or projected, of Great Britain, Belgium, Germany, Portugal, France and Spain, with their various ideals and methods of governing the native races and developing the country. Doubtless much has been done for the benefit and uplift of the natives by the exploitation of the natural resources and the cultivation of commerce. Yet conflicts have arisen, and are likely in the future to increase, between the native and administrative interests, from which it seems impossible that the missionary, devoting himself to the highest good of the people, can hold himself aloof. With proper wisdom and right method, he may help to solve many

a difficult situation, retaining the confidence and gratitude alike of the natives and the government officials. To be of service in this regard, in fact, to avoid mistakes which might bring serious disabilities upon his mission, he should make himself fully acquainted with the commercial and governmental aspects of the colony in which he labors.

5. Pioneer Qualities. According to the Edinburgh Report about 35,000,000 of the 65,000,000 within the pagan area are utterly beyond the reach of the present distribution and operation of Protestant missions. In almost every section of the country there are great unoccupied fields. One of them including portions of East Central and West Central Africa embraces hundreds of thousands of square miles. In the Belgian Congo alone, it is estimated, there are 60 blocks of country, with an average area each of 10,000 square miles without a Protestant missionary. In the French Congo and in Kamerun, there are 10,000,000 unevangelized souls, and about 6,000,000 in the regions touching Lake Nyasa. Pagan Africa, therefore, calls for more missionaries of the pioneer type. Upon candidates now preparing for their life work will devolve, in large measure, the task of establishing Christianity in territory now unoccupied. This task is a challenge to men and women possessing in extraordinary degree the qualities of *courage, initiative, resourcefulness, leadership and dauntless faith,* as well as the practical all-round equipment that can beat new paths through the jungle and establish relations with new tribes. It is urged that the desire to do pioneer work should not make the candidate unwilling to serve in the older stations of his mission.

6. Versatility. In no other part of the world do missions face a more immense and complex task than in Pagan Africa. It is not simply a question of preaching the gospel and establishing churches. It is nothing less than the building of an African Christian civilization from the ground up. There are here no foundations of culture, no ethics or litera-

ture, on which Christianity can build as in countries like India, China and Japan. The domestic life, social system, industrial methods, mental outlook, religion—everything needs radical change and redemption. There is not a single tribe in Pagan Africa with an indigenous literature or even an alphabet of its own. Colonization may contribute a veneer of civilization. Evangelization in its widest sense, the application of Christianity to the purification and development of all sides of life,—this alone can raise Africa from the depths of inertia and semi-barbarism; and to this many-sided work the missionary is called. Specialists of many kinds are needed. Professor Beach says: "This is pre-eminently the field for the versatile missionary with special gifts in practical directions."

B. Courses of Study for Candidates.

This report would fain help to dissipate the supposition, in so far as it may still exist, that since the African peoples are of inferior culture, therefore missionaries of inferior culture will suffice. Rather, "it takes the highest to lift the lowest." Dr. Stewart of Lovedale says: "Complete and thoroughly trained fitness for work is not merely the tendency, but the absolute demand for the present day." No disparaging reflection is here cast upon the good work accomplished, and still being done, by those who have not been academically trained; but it is now unquestionably the consensus of judgment among the missionaries themselves that the preliminary preparation of future missionaries to Pagan Africa should be no less broad and thorough than that demanded for more cultured fields like Japan or India. This report urges that the interpreters and mediators to pagan peoples of the Christian faith and life, the builders of a Christian civilization on heathen soil, and in face of an encroaching counter civilization of inferior order, but of subtle power, must be

men and women of the strongest intellectual caliber and acquirements.

All candidates for this field who expect to qualify as evangelists, teachers, nurses and physicians should take a college or university course as a foundation. A possible exception may be made of one preparing specially for industrial work or engineering, and who has secured discipline and skill in the prosecution of his technical training. But even he would find his ability and influence multiplied by a general college course. A Board secretary of wide experience in African missions says: "The places are few in Africa which can be filled by men lacking college education."

1. Important Undergraduate Studies. While neglecting none of the required work in the college or university course, students contemplating service in Africa, would do well to regard the following subjects of particular value. They should specialize in these, or at least some of them, so far as time and the undergraduate elective system will permit.

Group I	*Group II*	*Group III*
Biblical Literature	Sociology	Ancient History (especially Egypt)
Biblical History	Psychology	Politics and Government
Comparative Religion (especially primitive religion and Mohammedanism)	Pedagogy	Economics
	Philosophy	Modern Languages (English, French German)
History of Civilization		Greek (for men who expect to take a theological course)

2. Courses in Seminary or Bible College. An increasing number of candidates for Pagan Africa should be encouraged to take a full theological course, after graduation in arts in college or university. Men of broad religious education and sound biblical scholarship are needed (a) to become effective evangelists and preachers, (b) to organize and develop native churches, (c) to inspire and train native evangelists, (d) to found and foster theological seminaries or Bible schools for the native ministry, (e) to give instruc-

tion in such institutions, (f) to lead in the social application of Christianity to tribal life, (g) to translate the Scriptures into new vernaculars and to provide suitable Christian literature for the native Christian community. The following courses usually offered in the North American Theological Seminary or Bible College are set down, not to the disparagement of others omitted from the list, but as bearing very directly on the equipment of the Christian teacher.

Group I

The English Bible
New Testament Introduction
The Gospels
Old Testament Introduction
Biblical Sociology
Church History
(especially the social teachings of Jesus)
Religious Education

Group II

New Testament Greek

Group III

Christian Doctrine
Apologetics
Church History
(especially the early period)
Philosophy of Religion
Practical Theology
Public Speaking

The value of a clear, comprehensive and usable knowledge of the contents of the English Bible, and of the fundamentals of Christianity cannot be too strongly stressed. Special study of the proverbs of the Old Testament and of the parables of the New is recommended. The African mind responds most readily to teaching put in proverbial, epigrammatic and allegorical forms.

3. Biblical Languages. Notwithstanding the lessening emphasis in some American seminaries on the original biblical tongues, there are two special reasons, apart from their acknowledged private value to the Bible student and teacher, why both Greek and Hebrew are included here: (1) the well trained theological man, especially if he enters new territory in Africa, is almost certain to be called on to do Bible translation work, in which case acquaintance with these languages is indispensable; (2) Hebrew, as Dr. Nassau has pointed out, is an excellent propadeutic to the study of Bantu. There are helpful analogies between Semitic and Bantu structure.

4. Edinburgh Recommendations. There is one group of studies which require special emphasis as bearing more intimate relation to the missionary's task than any others, except Bible studies. They are those recommended by Commission V. of the Edinburgh Report as fundamentally necessary for all fields. Some of them have already been mentioned above in the list of undergraduate or theological subjects. But the entire list is here given with the suggestion that such of them as the candidate has not taken in regular course he should not fail to pursue, either as graduate work, or privately. Phonetics should be taken under a well qualified instructor.

Group I	*Group II*
Sociology	The Science of Missions
Pedagogy	The History of Missions
Religions of the World	Phonetics

5. Studies Specially Relating to Africa and Its Missions. This section suggests studies designed to introduce candidates more intimately to the real life and problems of Pagan Africa, to some acquaintance with the land and people, and to the history and status of African missions. Academic instruction is not obtainable on all of these subjects in the form recommended, although some are offered as graduate courses in universities, and still others in special missionary training institutions. In any case they constitute ample and important themes for private reading and study, which candidates cannot too early begin, and which they can continue on the field with increasing profit and delight. The appended bibliography indicates authorities and sources.

(1) *African Geography.*—"We must bear Africa in our eye," says Ratzel, "if we would understand the Africans." From a good map with descriptive text the candidate should acquaint himself with his prospective country,—its Jerusalem, its Judea, its Samaria, and even its uttermost parts.

No land is more fascinating than Africa in the picturesque variety of its physical features. Few lands have greater resources and economic possibilities. Familiarity should be sought with its territorial divisions, natural and political, its river systems, coastlands, deserts, lakes, forests, plateaus with their climatic and health conditions. Detailed study, of course, will be given to the candidate's own field and its contiguous environs. The effect of geographical conditions on culture should be investigated and especially the natural forces which have checked the progress of the Africans. Practice in drawing maps from memory and observation will fix localities in the mind and can be turned to profitable account later on the field.

(2) *African Ethnology and Ethnography.*—Who are the Pagan Africans? What are their antecedents, kinships and characteristics? The candidate's imagination will be quickened and his interest in the people clarified, by acquainting himself with the best narrative and descriptive literature concerning them. As Pagan Africa has no native historical records, the best introductory knowledge of its peoples is supplied in the above named subjects, ethnology dealing with the origins, distribution and classification of races, ethnography describing their characteristics. Almost any treatise or course on anthropology, ethnology or ethnography has considerable material on Africa, which is par excellence the continent of tribes. Candidates in general will give special attention to the great Bantu family. Those contemplating northern fields will be interested in the Sudanese border tribes, while others looking to South Africa will not neglect the non-Bantu Bushmen and Hottentots. Acquaintance should be sought also with the Negrilloes or Pygmies. A visit to a museum like that of the Smithsonian Institution at Washington would afford valuable illustrative material.

(3) *Sociology of Primitive Peoples.*—Closely related to the foregoing is the more intensive study of the social life of

non-civilized peoples. As an introduction the Africa candidate should consult the interpretations that have been given of the structure, institutions, customs and ruling ideas of African society. Practices in tribal government, slavery, polygamy, and "secret societies" should be inquired into. Women candidates will investigate especially the status of African women and children. This study should not lead one to dogmatic conclusions. It should simply open the mind to an appreciative and sympathetic attitude preparatory to first hand study of such matters after one reaches the field.

(4) *Primitive Religion.*—Any course on Comparative Religion or the History of Religion has a section dealing with primitive and tribal cults. For Pagan Africa this branch of the study should be more extended. Candidates should acquaint themselves with the main features of African animism, fetishism, and ancestor-worship, and with the related subjects of magic and witchcraft. The status and function of the African witch-doctor is a subject for special inquiry, as is also the belief, more or less shadowy, in a Supreme Being, found among many tribes. In studying pagan religion from books the candidate is warned, as in the preceding section, not to conceive prejudices which may hamper him in more original and independent observation, which it is desirable he should undertake on the field, in close contact with the people to whom he is to minister. The "book of the African soul" is not yet fully read or understood. The missionary should study it diligently, if he would discover how most effectively to present Christian truth.

(5) *Mohammedanism.*—Especially candidates preparing for fields on the East coast and along the south Sudanese border from Uganda to Sierra Leone,—regions in which the immediate pressure of the Moslem advance constitutes one of the gravest situations in the missionary world,—should not omit from their preparation some knowledge of Mohammedanism. One may go further and say that this knowledge

is important for every missionary to Pagan Africa, since the religion of the Crescent has penetrated many interior parts of the central and southern sub-continent, threatening by its tremendous onsweep to absorb the animistic popoulations, and even, in some sections, to drive Christianity from its established centers. One mission reports: "On the Gold Coast where once a Christian chapel stood and a Christian congregation worshipped, a Mohammedan priest, who was formerly a Christian evangelist, has built a mosque and gathered a Mohammedan congregation from among those who were Christians." The probability is that every future missionary to the heathen tribes of Africa will come face to face with this counter propaganda. In the words of the Edinburgh Report, the inevitable result of this diffusion of Islam, unless it is stayed, will be that "the Christian missionary enterprise will year by year become more difficult." The necessary studies will embrace a knowledge of the rise and progress of Mohammedanism, the growth of its tradition, its sacred books—the Koran, and especially the modern Islamic movement in Africa. Acquaintance should be had with the methods and agents of the advance in Africa, and with the Christian methods being considered or adopted to check it.

(6) *History of African Exploration and Colonization.*—It is important to know the facts of the historical contact between Africa and Europe, especially during the modern period of discovery, exploration and colonization. The story from the days of the Portuguese navigators of the 15th century to the exploits of Livingstone, Stanley and Coillard, is a thrilling as well as a most informing one. Every candidate should read especially the literature relating to the exploration and discovery of Central Africa, say from 1830 onward, and should be versed in the history of the European colonization of the southern half of the continent. The travels should be read of Mungo Park, Krapf, Burton, Speke, Baker, Schweinfurth, Bowditch (on Portuguese exploration), Du

Chaillu, Mary Kingsley, Livingstone, Coillard, Stanley and others listed in the bibliography. At least one good work on the general history of African colonization should be mastered.

(7) *History of African Missions.*—A knowledge of the missionary history relating to Pagan Africa and to the continent in general is important, to enable the candidate to appreciate the whole problem of African evangelization, and to relate his own service intelligently to the general propaganda. He should know of the past successes and failures, and the present status of mission work. He should appreciate also something of the magnitude of the unaccomplished task in Pagan Africa. He should make himself specially conversant with the special field and activities of his own Board. In default of a good course on the history of African missions, such as is given in some special institutions, he should master at least one good text-book on the subject, and also read the section on Africa in Volume I of the Edinburgh Report.

(8) *Lives of Missionary Pioneers.*—The most fascinating missionary history regarding Pagan Africa is available in the biographies of the pioneers and eminent leaders. These should be read for their inspirational as well as their practical value. Note should be taken of the spiritual motive and power which have marked pioneer achievement. The list could be an extended one. The following are specially recommended: Lives of Krapf, Robert and Mary Moffat, David and Mary Livingstone, M. and Mme. Coillard, George Grenfell, Pilkington, Hannington, Mackay, John Mackenzie, A. C. Good, J. Tyler, Anne Hinderer.

6. FURTHER PROCESSES IN EQUIPMENT. Preparation in the following studies and experiences is urged from the standpoint of personal efficiency, and the actual demands of the work almost everywhere in Pagan Africa.

(1) *Government Languages.*—Correspondents without

exception recommend candidates, before they come to Africa, to acquire the government language of the colony or protectorate in which they are to labor. In the case of Liberia and all the British spheres where English is the state language, this requirement is, of course, normally met by missionaries from America. But for service in the German possessions (Togo, Kamerun, German South West Africa and German East Africa) a working knowledge of German is highly desirable, and, by the missionaries now in these colonies, is regarded in future preparation as too important to be omitted. The same is true as regards French in the French and Belgian Congo and in Madagascar, and Portuguese in Angola and Portuguese East Africa. The desideratum is not simply a reading knowledge of the language, but the ability also to use it in speaking and writing and, if necessary, to teach it. The reasons urged are that such ability adds to the missionary's prestige in the eyes of both the government, and the natives (some of whom themselves acquire it); that it enables the missionary to be useful in dealings between the government and the natives; that it tends to establish harmonious relations between the government and the missions; and, finally, that it is absolutely necessary in the founding of schools in which the government language as well as the vernacular must be taught. A very advantageous service open to the missionary, especially in the French and German areas, is the preparation in the government language of primers, grammars and other text-books for the study of the vernaculars.

Facilities exist in America (in some universities and in language schools in the larger cities) for the acquirement of conversational fluency in French and German, in addition to the usual instruction through grammar and translation; but opportunities for Portuguese are limited.

(2) *Phonetics.*—Mention should be made of the value of acquiring a speaking knowledge of French or German, in its

helpful bearings on the later acquirement of the African vernacular. Practical mastery of a foreign European tongue is both a test and a prophecy of the candidate's linguistic aptitude. Under ordinary circumstances, a person who has learned to express himself freely and correctly in one foreign language can the more easily acquire another. As a valuable auxiliary in the matter of pronunciation, a good course in phonetics is recommended. With a scientific knowledge of the physiological conditions and accoustic qualities of speech sounds, acquaintance with the laws of phonetic change in related dialects, and at least one foreign language already in usable possession, the candidate will be well equipped for the study of Bantu.

(3) *Medical Knowledge.*—"All missionaries to Pagan Africa should have some training in medicine and first aid to the injured." So writes a missionary from Rhodesia. A similar view is expressed from most parts of Pagan Africa. Sufficient knowledge of preventive medicine, personal hygiene and sanitary science is requisite for the care of one's own health in a tropical country. The ability to render medical aid for the simpler ills and accidents is a valuable asset. It facilitates the evangelistic approach, relieves distress, wins friends, and meets emergencies when no physician or nurse is accessible. The evangelist meets sickness when a hundred miles away from a doctor. It is well if he can help. In some stations there is no resident physician. Some Boards require candidates to take a year in tropical medicine, hygiene and minor surgery. A knowledge of simple dentistry is valuable. The possession of useful elementary knowledge should guard one against attempting what only a regular physician should undertake.

(4) *Industrial Ability.*—Since a large portion of missionary effort in Africa is necessarily along industrial lines, any knowledge or experience in handicraft, in constructive or productive industry of any sort, can be turned to valuable ac-

count. Many missionaries insist that every candidate should be encouraged to secure skill in some practical line, so that he may help the natives to a higher plane of industrial life. The following are mentioned as specially useful: *horticulture* (everywhere); *dry-farming* (especially in treeless districts where the rainfall is short); *drainage, including tile-making* (in the Congo basin and elsewhere in the lowlands); *well-digging and boring* (in arid districts, for irrigation, stock-watering and drinking purposes); *masonry* (Africa, especially in the South, is a land of stones); *brick-making, brick-laying, milling, blacksmithing, carpentry, cabinet-making. Telegraphy* will be of great use during the next few years in Belgian Congo, and also *plumbing* in Liberia. *Printing* is of never-failing value in all sections. Guidance is needed, one missionary writes, "to develop the incipient trades of the natives into larger sources of wealth," viz., *pottery, basketry, blacksmithing, weaving* and the like."

(5) *Other Practical Subjects.*—Bookkeeping is a practical requirement. *Photography* is useful as a recreation, and still more as an aid to interpreting mission work to the home constituency. *Music,* with tonic solfa notation, is regarded as very important. The ability to play a small organ or other instrument is of very great value in evangelistic work.

(6) *For Women Candidates.*—It is taken for granted throughout this report that regular women missionaries will require substantially the same general preparation as men. They will find it advantageous also to be well equipped in the following: *music, kindergarten and Montessori methods, domestic science,* including *dietetics, practical cooking* and *sewing* (particularly *dressmaking*), and *pattern-cutting.*

(7) *Experience in Christian Work.*—For all who expect to be evangelists and teachers, successful experience in evangelistic and educational work at home will be presumptive of success in Africa. The ability to win men and women per-

sonally to Christ is the most coveted gift. Experience in social uplift work, and general city mission work is commended.

The massing of native workmen by the hundreds of thousands at mining centres like Johannesburg and Kimberley and in the coast cities of South Africa presents a problem as difficult as it is opportune. The task of the missionary at these centres is highly complex. It is a problem of quick evangelization, since the natives remain for only a few months or years; and of social uplift and salvation, since the new environment, changed habits of life, together with the strange temptations and generally demoralizing conditions, tend to drag down the native to a depth even lower than his present pagan condition. Candidates expecting to work in these industrial centres should have, if possible, special training in city philanthropy, and in the methods of the best organized city mission churches and evangelistic halls.

(8) *Special Equipment of Medical Missionaries and Nurses.*—The medical missionary, in addition to a preparatory college course, should be a graduate in medicine from a first-class medical college. Since every physician in Africa must be his own surgeon, expertness in general surgery is indispensable. An interneship of at least one year in a hospital after graduation is an invaluable experience. Specialization in tropical diseases is an absolute requisite. A post-graduate course in this department in one of the American, British or continental schools of tropical medicine should be definitely planned, and taken before going to the field. Very special attention should be given to the fevers, and skin diseases which especially afflict Africa and to "sleeping sickness," which is making great ravage in some parts, especially in Belgian Congo. Every medical man is advised to know something of horticulture and irrigation and to be able to superintend the erection of a building. Any skill in carpentry is especially valuable.

Nurses for Africa should, as a rule, have broader professional training, even, than is usual for work in America, since more is expected of them. Competence in obstetrics, diseases of women, and minor surgery is desirable. Ability to teach is important. The nurse is specially looked to by African women for instruction as well as treatment in physical matters. Both physicians and nurses should have at least a good knowledge of the English Bible, and also, of the subjects above mentioned in B. 4, and should perform all their work in the true evangelistic spirit. (See Third Report of the Board of Missionary Preparation, pp. 86-105 for fuller suggestions.)

(9) *Special Equipment of Industrial Missionaries.*— Mention has been made of the desirability of every candidate acquiring skill in some trade or branch of practical industry. In addition to this, Africa needs men specially trained for, and giving most of their time to, industrial work. Industrial development, the heightening of the entire plane of Pagan African life, is regarded as an integral part of the creation of a Christian community. Specialists are needed in agriculture, mechanics, printing, building, cabinet-making, book-binding, and various other trades. For this service graduates of the best agricultural colleges and technical schools are sought by some Boards. The achievements of Lovedale, Livingstonia, Uganda and Tiger Kloof exhibit the relation between industrial development and evangelization. Catholic missions have received marked impetus from the excellent industrial centres of the Belgian *frères.* Men set apart for industrial work, and even engineers called to operate mission steamers on the rivers, should have some training in such missionary subjects as those recommended by Commision V. of the Edinburgh Report, and a good knowledge of the English Bible. In cases, where a college course is impossible, a year in a special institution for missionary training is desirable.

(10) *Special Equipment of Educational Missionaries.*—Educational work in Pagan Africa is, in many parts, yet in the elementary stage, or barely emerging from it. Yet with the general development of Christian communities the day of higher education is dawning, and in some fields has arrived. There will be increasing demand for well-qualified teachers, whose equipment will need to be not less than that recommended in the special report on the preparation of educational missionaries in the Third Report of the Board of Missionary Preparation, pp. 50-85.

C. Studies for Missionaries on the Field.

In offering suggestions for studies on the field, this report recognizes the practical difficulty of securing time for such systematic reading and self-development as most missionaries would like to pursue. The many-sided demands of the work in Pagan Africa, especially in the newer stations where almost every one must give full play to whatever versatility of service he may possess, make adherence to a cultural program, in many cases, impossible. Yet it is the ideal of the busiest missionaries to seek such adjustments as will permit them to attend more adequately to such disciplines as are vital to their own growth and efficiency, and to the growing exigencies of mission work. Mission Boards will probably give more attention than formerly to a policy covering the whole question of the missionary's personal educational interests on the field.

1. First Year Studies.

(1) *The Native Language.*—Unquestionably the principal task of the new missionary on reaching the field is the acquirement of its vernacular. Though this is recognized with unvarying unanimity by all Boards and Societies at work in Pagan Africa, there is at present considerable diversity of procedure as regards actual provision for language study. In some sections the facilities are felt to be quite insufficient

and unsatisfactory. The multiplicity and diversity of dialects, the vast areas over which the missions are scattered, the difficulties of travel, the wide distances often between the stations of the same mission, the lack of instructors who can be permanently released for such work—all combine to render difficult the establishment of co-operative, centralized language schools, such as those which now exist in China and Japan. So far as the inquiries preceding this report could ascertain, there is no serious agitation of such an institution anywhere in Pagan Africa, though some missionaries contemplate it as a future possibility in the more compact Bantu areas.

With little uniformity as to time and requirements, as one looks over the whole field with its varying conditions, the study of the language is at present carried on under the instruction or supervision of an elder missionary or a native competent to teach it. Most missions have outlined a definite course covering periods varying from eighteen months to three years. The general ideal seems to be to leave the young missionary especially free for language work during the first year, at the close of which an examination is given. The demands and responsibilities of the work accumulate so rapidly that the young missionary should take every advantage of this first year, following the prescribed courses under an older missionary or native teacher, and supplementing them by all possible conversational contact with the people. With a knowledge of phonetic principles and previous experience in language acquisition, much can be done in the first year with Bantu which, fortunately, makes no such demands on the American intellect as more complicated languages like Russian or Chinese. The alert person should acquire a fluent use of Bantu, so that he can preach acceptably in it, within two years. Dr. Nassau mastered it fully in that period in the days when there were neither grammars nor teachers.

A fair working knowledge of an African dialect has in some cases been gained in less than a year.

(2) *First Impressions.*—In connection with the first year of language work the new missionary may profitably remain in the interrogative mood, learning all he can from the older and more experienced workers, and studying the various phases of his new environment. He should covet and seek to establish the most cordial relations with his associates, and make friends of the natives. The note-book habit of recording impressions while they are fresh is of great value. Write down descriptions of interesting scenes and events. Let photography be a recreation. Notes and pictures can later be worked up into useful articles for the church papers or missionary magazines at home.

2. Later Field Studies.

(1) *Studies in Local Religion and Society.*—The missionary well conversant with the native language is in a position, such as no passing scientist or traveller can enjoy, of making a first hand study of the religious life and social practices of the people whom he has learned to call his own. Once the natives have come to regard him as their friend they become communicative and show willingness to co-operate with him in any object of his interest. The advantageous relation which the missionary may establish as a basis for study of his people is well illustrated in what is said by a Rhodesian missionary concerning Henri A. Junod, the missionary author of the "Life of a South African Tribe"—"an intensive study carried out in close contact with the natives, the author enjoying the greatest confidence of his informants."

Candidates who have taken the recommended introductory courses in such matters, to be obtained from books or lectures in the home land, will naturally be interested in this more intensive study on the field. It is not urged primarily from the scientific viewpoint, but chiefly because of its possible contribution to the better understanding of those whom

the missionary seeks to reach with the gospel. From such study a vast fund of literature may result, of incalculable value to African missions.

(2) *Folklore.*—As a key to the African mind and an aid to that desirable accomplishment of "thinking black," the study of tribal folklore is of recognized importance. Evangelists testify of its great value in their preaching. Every missionary has it within his power to make an original collection of the rhymes and tales which represent the accumulated deposit of tribal thought. This report would suggest to Africa missionaries the value and opportunity of collecting from other tribes, who have as yet had no compiler, such invaluable material as P. Amoury Talbot has secured from the Ekoi of Kamerun and Southern Nigeria. The study and collection of local and tribal proverbs, also, is of much importance. They are valuable side-lights to the native mind, and are of special help in discourse.

(3) *Government Relations.*—The missionary on the field should acquaint himself with the government policy of the colony in which his mission is located. He should read the government literature and have appreciation of administrative problems from the viewpoint of the governing people.

(4) *Missionary Science.*—A valuable study in the science of missions would be a thorough investigation of the area in which one is working, with respect to distribution of forces, unoccupied territory, unreached people, interdenominational comity, methods of work, problems of the native church, the past history and present policy of each mission within the area. This should be undertaken not in the spirit of criticism, but from the impartial viewpoint of a survey, for the purpose of ascertaining the facts. The data thus gathered will not only be of value, in presenting the needs of Africa, but will enable the missionary to view the problems of his own mission in their broader relations, and to discuss intelligently proposals of comity and union. In connection with this study

it would be well to read through the 1st, 2nd, 4th and 7th volumes of the Edinburgh Report.

(5) *Bible Studies.*—The indispensability of these, of course, needs no argument. Suffice it to call attention to what all missionaries admit to be fundamental, but in which many confessedly fall behind. In the foreign field one gets out of touch with the great Bible study movements and methods of the home land, and, amid the strain and rush of every day duties, is apt to lose system and goal in one's study of the Holy Book—which should become more and more the fountain of one's illumination, inspiration and strength. Whatever may have been the range and method of Bible study in the past, this report ventures to suggest to those who are not now following any definite program, the unfailing fruitfulness of *studying the Bible by books,*—say a gospel, or an epistle each month. Let one begin, for example, with the Epistle to the Ephesians and go through it with the aid of T. Armitage Robinson's commentary, mastering its sublime contents, until the soul is lifted up into the great age-long purposes of God. Whatever else is omitted from the missionary's program, daily, systematic, intensive Bible study, according to some definite plan, from which only extreme circumstances would cause him to deflect, is placed at the very foundation of his success and progress on the field.

While such devotional study of the Bible itself for the refreshment and culture of the spiritual life is of equally vital importance to all classes of missionaries,—to the industrial superintendent or the kindergartner, as well as to the Bible teacher or the evangelist,—the ordained missionary or theological instructor cannot, without loss, neglect the intellectual stimulus resulting from a sustained acquaintance with the progress of Biblical scholarship. He can keep himself fairly well informed by reading a good theological quarterly, and a few of the select volumes each year, which present the

results of historical Bible research and constructive interpretation.

(6) *The Production of Vernacular Christian Literature.*—In reducing scores of African languages and dialects to writing, in stimulating language culture through the introduction of printing, in providing vernacular text-books and primary literature suited to peoples just emerging from illiteracy, in translating and circulating the Scriptures through the co-operation of the Bible Societies, the missionaries in Africa have been the pioneers of native Christian education. There are now about forty presses in Central Africa, and sixteen in the native centers of South Africa, devoted to the output of supplies for the mission churches and schools. In the older missions the vernacular literature has become quite extensive, including translations, text-books, magazines, and original compositions pertaining to the higher stages of culture. On the West Coast (e.g., Nigeria) there are flourishing mission book-rooms. The issues from presses like those of the Paris Société Evangélique at Morija, or of the United Free Church of Scotland at Lovedale, have not only been abundant but have reached high literary merit. But surveying the whole field, Christian missions in Pagan Africa have no greater need at the present time than the cultivation of Christian literature in the native tongues. This is strongly felt in the more recently occupied central regions where the formation of a vernacular literature society for Central Africa has been agitated.

It is recommended that more and more missionaries in connection with their advanced language study (and, indeed, as both incentive and object for advanced language study) should undertake, according to their particular interests and aptitudes, definite pieces of vernacular work, either in translation (with necessary adaptations) or in original composition. In this the assistance of competent natives should, where possible, be secured; and while provisional literature

will be necessary in some dialects destined soon to disappear, the chief attention should be directed to the stronger languages which promise not only to survive but to serve large areas. As the Christian communities develop, there will be increasing need for men and women of special linguistic attainments and literary gifts to be set apart entirely for such literary work.

(7) *Avocations.*—Thus far the disciplines suggested for the missionary on the field are such as would seem to bear quite intimate relation to mission work. But the fact must not be ignored that the missionary is, first of all, a human being with the usual limitations of strength and with more than usual need of recreational change of thought and work. This is particularly true of workers in Tropical Africa who are grappling with the most gigantic and difficult problems under the most trying conditions. This report ventures to repeat the exhortation that Africa missionaries shall not "keep the bow constantly bent." In addition to securing physical relaxation and repose, it is well that one should have some special theme, as far as possible removed from the grind of the every-day tasks, to which the mind can turn at intervals with eagerness and delight. This escape from the strain and humdrum can be linked with ends not only pleasurable but useful. Those of studious habits can cultivate through the years some out-of-the-way phase of African life, which may eventuate in a real contribution to the interpretation of the continent. Nature in most parts of Africa has secrets yet unrevealed, or only faintly apprehended. Are "the exquisitely luxurious experiences of the forest solitudes" only for the passing traveller? May not the missionary learn to say

> "The woods have songs for my especial ear,
> The waves a melody none else can tell,
> And in the solemn night the stars look down
> With wondrous revelations in their gaze?"

What is suggested is some subject in which one can have

keen, enthusiastic interest, a hobby, an avocation,—geology, zoology, astronomy, or any science,—some branch of literature or period of history,—anything from current fiction back to "the glory that was Greece or the grandeur that was Rome." In some cases, perhaps, the farther off from Africa the theme is the better.

D. Studies for Missionaries on Furlough

The report of the Committee on the Furloughs of Missionaries published by the Board of Missionary Preparation (1914) has made clear and appreciative presentation of the widely differing circumstances and conditions which may attend the furlough period in the home land. It recognizes that, in each case, account must be taken of health, time, age, finance, family relationships, the program of the mission Board, the attitude of the supporting church, as well as the missionary's individual needs and his own conception as to how the furlough may most profitably be employed. But after frank statement of difficulties and objections the report indicates substantial agreement of missionaries in many lands as to "the wisdom of devoting part of the furlough to intellectual development." The report also lays down the principle that the missionary himself, knowing his own field and his limitations in regard to it, should be the chief judge as to what and where he ought to study. With this view the present report respectfully concurs and will limit itself, accordingly, to brief suggestions of a general character regarding furlough studies for missionaries from Pagan Africa. It is assumed that some can attend an institution only one term or semester and that some by special arrangement can devote an academic year to special studies, while others will prefer to study privately. Those who cannot attend university or other lecture courses should make special arrangement for adequate library facilities.

1. Conscious Needs and Preferences. The first factor governing the choice of subjects is the missionary's own

knowledge of his need. If experience on the field has revealed deficiencies, or suggested special lines for advantageous improvement, he will proceed accordingly. In answer to the question: "If you could spend all of your next furlough in study, what courses would you choose in view of the present demands of your work?" correspondents from Natal, Rhodesia, Basutoland, Angola, Belgian Kongo, and German East Africa reply almost unanimously in favor of Bible courses, and instruction in medicine and hygiene.

From fields on the Sudanese border and the East Coast, where there is contact with Islam, preference is expressed for studies of Mohammedanism, including Arabic. Physicians report that they would specialize further in tropical diseases, while teachers would seek the latest in educational science and practice. Industrial missionaries also feel the importance of "brushing up" in their respective lines, as well as adding other items to their equipment. Physicians would find their needs best met, perhaps, at the schools of tropical medicine in London, Liverpool or Brussels, although at Harvard University there are now excellent opportunities for graduate instruction and research of this sort. There are in America also seminaries, universities, and special institutions, in which biblical and related courses are designed to meet the missionary's needs in special preparation. Concerning these the Director of the Board of Missionary Preparation will give information, if consulted.

2. Vital Subjects. Besides the professional or technical branches (theological, pedagogical, medical and industrial), which the different classes of missionaries (so far as the classification exists in Africa) will naturally wish to pursue, there are subjects of vital import to all classes, and particularly to the all round missionary in whose activities all classes have been blended. What is needed ordinarily is a general toning up in subjects of perennial and progressive value. The following list is submitted: Bible studies, meth-

ods of church work, recent missionary history, the science of missions, recent world history, sociology, psychology in its applications to religion and education, recent philosophy, the philosophy of religion, economics, anthropology, apologetics, methods of language teaching, recent English literature. Visitation and study of some of the outstanding American Sunday schools, and also of such institutions as Tuskeegee and Hampton Institute, would be helpful.

There are courses in child welfare, child psychology, kindergarten and Montessori methods, household economics, basketry, and other light "arts and crafts" work, which would be helpful to many women missionaries.

3. Scientific Agriculture. The following from a missionary in Mashonaland, emphasizing the increasing need for agricultural experts, will have its own suggestions for those engaged in industrial work: "I would recommend specialization in the natural sciences. The missionary should be prepared through the study of biology, physics, chemistry, zoology, geology, forestry, agriculture, and botany to help the native to gain control of the forces of nature. He should be able to analyze soils and prescribe what the soil needs; he should be able to help the native cultivate better plants, trees, grains, and vegetables; he should be able to carry on experiments and make demonstrations as to what the native can do with the things at hand. Agriculturalists from America, unless they are able to experiment and meet the new conditions, are often rendered helpless by the exigencies arising. The scientific problems of Africa are yet to be solved. Superstition will be broken down more quickly through scientific explanations than through theological training."

By missionaries wishing to specialize in agricultural science at least a part of the furlough summer might be spent at a first class agricultural college, where both elementary and advanced courses in the above-named subjects are

offered, including opportunity to secure acquaintance with the latest and most profitable methods.

Conclusion

This report has necessarily emphasized the intellectual side of preparation. It has dealt in some detail with studies and processes calculated to develop the missionary's natural abilities, so that his thought and energy may be the more effectively related to his tasks. But the report would not leave the impression of advocating anything like professionalism. Sufficient reference has been made to spiritual requirements to indicate full recognition of their priority over all mere technical equipment. For a fuller statement of essential religious knowledge, spiritual endowments, and graces of character, both candidate and missionary are referred to the report on the Fundamental Qualifications of the Foreign Missionary by Rev. W. D. Mackenzie, D.D., President of the Board of Missionary Preparation, for North America.

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   Excellent brief survey from missionary viewpoint.

III. Select Monographs on Important Sections of Pagan Africa

1. Crooks, J. J. A History of Sierra Leone. Dublin, 1903.
2. Johnston, H. Liberia. 2 vols. London, 1906.
3. MacDonald, G. The Gold Coast Past and Present. London, 1898.
4. Kingsley, Mary H. West African Studies. (2d Edition.) London, 1901.
5. Mockler-Ferryman, A. F. British Nigeria. London, 1902.
6. Zintgraf, Eugen. Nord-Kamerun. Berlin, 1895.
7. Goffart et Morrisen. Le Congo, Géographie physique, politique et économique. Bruxelles, 1908.
8. Challaye, F. Le Congo Français. Paris, 1909.
9. Negreiros, A. Les Colonies Portuguaises (Angola and Portuguese East Africa). Paris, 1907.
10. Maugham, R. F. C. Portuguese East Africa. London, 1906.
11. Gouldsbury, C., and Sheane, H. The Great Plateau of Northern Rhodesia. London, 1911.
12. Dove, K. Deutsch Süd-West Afrika. Gotha, 1896.
13. Bryce, J. Impressions of South Africa. London, 1897.
14. Theal, G. M. History and Ethnography of Africa South of the Zambesi. 3 vols. London. (Rhodesia, Bechuanaland, Transvaal, etc.)
15. Ward, H. F., and Milligan, J. W. Handbook on British East Africa. London, 1912.
16. Johnston, H. The Uganda Protectorate. 2 vols. London, 1902.
17. Kumm, H. K. W. The Sudan. London, 1907.

IV. Climate and Health

1. Ravenstein, E. G. (1) The Climatology of Africa; (2) Climatological Observation. Part I dealing specially with Tropical Africa. Reports of British Association. London (1) 1892-1901; (2) 1904.
2. Manson, Sir Patrick. Tropical Diseases. New edition. London, 1914.

   Standard book on the subject. Chiefly for physicians, but not too technical for lay readers.
3. Felkin, R. W. (1) Disease in Africa; (2) Geographical Distribution of Tropical Diseases in Africa. (1895.)
4. Park, T. H. Guide to Health in Africa. London, 1898.
5. Cross, D. Kerr. Health in Africa. London, 1900.

V. Languages

1. Sweet, H. The Practical Study of Languages. New York, 1899.

   Discussion of methods of language study and teaching by one of the foremost philologists. Deals specially with the classics and modern European tongues, but its suggestions are applicable to languages in general. Emphasizes and illustrates use and importance of phonetics.
2. Rippman, W. Elements of Phonetics. London, 1910.

   Brief introduction to phonetic study with illustrative application to English, French and German.
3. Cust, R. N. Sketch of the Modern Languages of Africa. 2 vols. London, 1893.

   An interesting conspectus despite errors in details, by a scholar and advocate of Africa missions.
4. Johnston, H. Bantu Languages. Article in Encyclopædia Britannica. Eleventh edition, Vol. III, pp. 356-363.

   Brief description and up-to-date classification of the Bantu group. Clear presentation of fundamentals of Bantu grammar. Should be studied by every candidate.

   Illustrative vocabularies of Eastern and Central dialects are found also in other works by the same author: (1) Kilimanjaro Expedition (1884); (2) British Central Africa (1898); (3) The Uganda Protectorate (1902-1904); (4) George Grenfell and the Congo (1908).
5. Bleek, W. I. A Comparative Grammar of South African Languages. 2 parts. London, 1869.

   Incomplete and somewhat technical but very valuable for all the dialects south of the Zambesi.
6. Torrend, J. A Comparative Grammar of the South African Bantu Languages. London and Capetown, 1894.

   Treats especially of the Central Zambesi group. A standard work despite some erroneous deductions.
7. — Collections towards a Bibliography of the Bantu Languages of British East Africa. Journal of the African Society. London, 1907.

8. Meinhof, C. (1) Grundzüge einer Vergleichender Grammatik der Bantusprachen. Berlin, 1906. (2) Grundriss einer Lautlehre der Bantusprachen. Berlin, 1910. (3) Die moderne Sprachforschung in Afrika. Berlin, 1910. (4) Die sprachliche Ausbildung des Missionars. Basel, 1909.

   Professor Meinhof, the leading European authority on the speech of East and South East Africa, is director of the Hamburg Colonial Institute. His original treatment of Bantu on phonetic principles is of superior value.

9. Stapleton, W. H. Comparative Grammar of the Congo Languages. Stanley Falls, 1903.

   Presents eight principal languages spoken along the Congo from the West Coast to Stanley Falls—a distance of 1,300 miles; also Swahili. Invaluable to every prospective Congo missionary.

10. Whitehead, J. Bobangi Grammar and Dictionary. London, 1899.

    Excellent treatment of what was once the most important language in Central Congo, but is now on the decline.

    Nos. 9 and 10 are by English Baptist missionaries and may be obtained from The Baptist Missionary Society, 19 Furnival Street, Holborn, London, E.C.

11. Bentley, H. Dictionary of the Congo Language. London, 1891.

    Spoken between the Kasai River and the West Coast.

12. Madan, A. C. (1) Swahili Grammar; (2) Swahili-English Dictionary; (3) English-Swahili Dictionary. London.

    Lingua franca of East Africa.

13. Madan, A. C. Living Speech in Central and South Africa. Oxford, 1911.

14. Scott, D. C. Encyclopædic Dictionary of the Manañja Language. London, 1891.

    Important language in British Central Africa.

15. Smith, E. W. A Handbook of the Ila Language. London, 1910.

    Spoken in N. W. Rhodesia.

16. Schuler. Grammatik des Duala. Berlin, 1898.

    Coast language of Kamerun.

17. Jacottet. Grammaire Subiya. Paris, 1902.

    Treats of Subiya and Luyi, spoken in Barotsiland.

18. Chatelain, H. Grammar of Kimbundo. London.

    Language of Central Angola.

19. Hetherwick, A. Introductory Handbook of the Yao Language. London, 1900.

    Important language of Nyasaland and German East Africa.

20. Westermann, D. Die Sudansprachen. Hamburg, 1911.

    Introduction to Sudanese languages.

VI. Political Divisions

1. Keltie, J. S. The Partition of Africa. London, 1895.
2. Johnston, H. The Colonization of Africa by Alien Races. London, 1905. (Last edition.)
3. Latimer, E. W. Europe in Africa in the Nineteenth Century. Chicago, 1903.

VII. Pagan Areas Unoccupied by Protestant Missions

1. Edinburgh Report (World Missionary Conference, 1910). Vol. I, pp. 219-227; 230-245.
2. Zwemer, S. M. The Unoccupied Fields of Asia and Africa. Chapters I, II.

VIII. Present Standards of Missionary Preparation

1. Edinburgh Report (World Missionary Conference, 1910). Vol. 5, especially Part IV.
2. Board of Missionary Preparation. Third report. New York, 1914.

Deals with the requirements for different classes of missionaries in all fields—ordained, educational, medical, women.

IX. Anthropo-Geography (Geography, Ethnology, Ethnography)

1. Ratzel, F. The History of Mankind. 3 vols. London and New York, 1898. Especially Vols. II and III.

Unexcelled for general description of peoples.

2. Deniker, J. The Races of Man. London and New York, 1902.

Chap. XI deals with classification of tribes. (See also Enc. Brit., Vol. I, Art. Africa.)

3. Hobley, C. W. Eastern Uganda. An Ethnological Survey. London, 1902. (Anthropological Institute.)

Model scientific study of a group of tribes.

4. Semple, E. C. Influences of Geographic Environment. New York, 1911. (See index for sections relating to Africa.)

Corrective of Ratzel's generalizations. Very suggestive as to the relations between geography and culture.

X. Primitive Society

1. Junod, H. A. The Life of a South African Tribe. Vol. I. London, 1912.

Authoritative and recent sociological study by a French missionary.

2. Kidd, D. Kaffir Socialism. London, 1908.

Sympathetic description of Southern Bantu community life. (See also Savage Childhood and The Essential Kaffir by the same author.)

3. De Préville, A. Les Sociétés Africaines. Paris, 1894.
Studies of African social life by a French authority.

4. Macdonald, D. Africana; or the Heart of Heathen Africa. 2 vols. London, 1882.
Social analysis of Nyasa tribes by competent observer, a Scotch missionary.

5. Spencer, H., and Duncan D. Descriptive Sociology of African Races. London, 1875.
Valuable collection of data, though one may not accept Spencer's social theories.

6. Routledge, W. S. and K. With a Prehistoric People. London, 1910.
Treats of British East Africa.

XI. Primitive Religion

1. Jevons, F. B. (1) Introduction to the History of Religion. London, 1896. (2) Introduction to the Study of Comparative Religion. New York, 1908. (3) The Idea of God in Early Religions. London, 1910.
Suggestive introductory manuals; the second delivered as lectures for missionaries.

2. Warneck, J. The Living Christ and the Dying Heathenism. (Published also with title, "The Living Forces of the Gospel"). London and New York, 1906.
Studies of the psychology of Battak animism by a German missionary. Has been found helpful to many African missionaries.

3. Nassau, Dr. R. H. Fetishism in West Africa. New York, 1904.
Standard work by distinguished American missionary after forty years' observation.

4. Dennett, R. E. (1) At the Back of the Black Man's Mind. London, 1906. (2) Nigerian Studies. London, 1910.
Argues the existence beside fetishism of higher conceptions of God.

5. Junod, H. A. The Life of a South African Tribe. Vol. II. London, 1914.
A book of unrivalled merit on the psychic life of a South African tribe.

6. Hartland, E. S. Bantu and South Africa. Art. in Hastings' Encyclopædia of Religion and Ethics. Vol. II.
Comprehensive sketch of scholarly views.

7. Tremearne, A. J. N. (1) The Ban of the Bori: Drums and Drum Dancing in West and North Africa. London, 1914. (2) Hausa Superstitions and Customs. London, 1900.

8. Wilder, G. A. Ndau Religion. Hartford Seminary Record, Hartford.
9. Edinburgh Report (World Missionary Conference, 1910). Vol. IV. Chap. II.

XII. Mohammedanism Chiefly in Its Relations to Africa

1. Margouliouth, D. S. Mohammed and the Rise of Islam. New York, 1905.
2. Arnold, T. W. The Preaching of Islam. London, 1913.
Idealized presentation of Mohammedan missions.
3. Zwemer, S. M. Islam, a Challenge to Faith. New York, 1907. Especially Chaps. III, VII, IX.
4. Bonet-Maury. L'Islamisme et le Christianisme en Afrique. Paris, 1906.
Chief French authority on the subject. The statistics are out of date.
5. Atterbury, A. P. Islam in Africa.
6. Sell, Rev. Canon. The Religious Orders of Islam. London, 1908.
Detailed description of religious orders at work in Africa.
7. Blyden, E. W. Christianity, Islam and the Negro Race. London, 1888.
8. Edinburgh Report (World Missionary Conference, 1910). Vol. IV, Chap. V.

XIII. Studies of Special Peoples

1. Ellis, A. B. The Tshi-speaking Peoples of the Gold Coast. London, 1887.
2. Ellis, A. B. The Ewe-speaking Peoples of the Slave Coast. London, 1890.
3. Ellis, A. B. The Yoruba-speaking Peoples of the Slave Coast. London, 1894.
4. Morel, E. D. Nigeria, Its Peoples and Its Problems. London, 1911.
5. Milligan, R. H. The Fetish Folk of West Africa. New York, 1905.
Treats specially of the Fang, interior tribe of French Congo.
6. Ellis, G. W. Negro Culture in West Africa. New York, 1914.
7. Bentley, W. H. Pioneering on the Congo. 2 vols. New York, 1900.
Authoritative account of Congo tribes.
8. Weeks, J. H. Among the Primitive Bakongo. London, 1914.

9. Roscoe, J. The Baganda. London, 1900.
The ruling people of Uganda.
10. Cunningham, J. F. Uganda and Its Peoples. London, 1905.
A general survey.
11. Kitching, A. L. On the Backwaters of the Nile. London, 1912.
Tribes of Northern Uganda.
12. Van der Burgt, J. M. Un grand Peuple de l' Afrique Equatoriale. Bois-le-Duc, 1904.
Admirable account of the Warundi.
13. Werner, A. The Native Races of British Central Africa. London, 1912.
Deals chiefly with the Wa-yao and the Mangaña of the Shiré Highlands, Nyasaland.
14. Weule, K. Native Life in East Africa. New York, 1909.
The Yao and other tribes in German East Africa.
15. Bégun, E. Les Marotsé. Etude Géographique et Ethnographique. Lausanne, 1903.
A Rhodesian people.
16. Irle, J. Die Herrero. Gütersloh, 1906.
The people of Damaraland, S. W. Africa.
17. Gibson, J. Y. The Story of the Zulus. London, 1911.
Full history and description of an important race.
18. Junod, H. Les Baronga. Neuchâtel, 1898.
Valuable monograph on one of the chief branches of the Zulus.
19. Stow, G. W. Native Races of South Africa. London, 1905.
Contains fine reproductions of native art.
20. Carnegie, D. Among the Matabele. London.
21. Casalis, E. Les Bassutos. Paris, 1859. English translation—The Basutos. London, 1861.
22. Quatrefages, A. de. The Pygmies. London, 1890.
23. Burrows, G. The Land of the Pygmies. London, 1899.
Specially refers to Belgian Congo.

XIV. Travel, Discovery, Exploration and Colonization

1. Johnston, H. The Opening Up of Africa. London and New York, 1914.
Best brief recent sketch.
2. Keltie, J. S. Africa and its Exploration. London, 1890.
Excellent to its date.
3. Brown, R. The Story of Africa and its Explorers. 4 vols. London, 1892-1895.

4. Park, Mungo. Travels in the Interior of Africa. Edinburgh, 1858.
5. Krapf, J. L. Travels and Researches in Eastern Africa. London, 1860.
6. Burton, R. F. The Lake Regions of Central Africa. 2 vols. London, 1860.
7. Speke, J. H. Journal of the Discovery of the Source of the Nile. London, 1863.
8. Baker, Sir S. W. The Albert Nyanza. 2 vols. London, 1866.
9. Schweinfurth, G. The Heart of Africa. 2 vols. London, 1873.
10. Bowditch, T. E. Account of the Discoveries of the Portuguese in the Interior of Angola and Mozambique. London, 1824.
11. Du Chaillu, P. (1) In African Forest and Jungle. New York, 1903. (2) Adventures in the Great Forest of Equatorial Africa. New York, 1899.
12. Kingsley, Mary. Travels in West Africa. (French Congo, Corisco and Kamerun.) London, 1907.
13. Livingstone, David. (1) Missionary Travels and Researches in South Africa. London, 1857. (2) The Zambesi and its Tributaries. New York. (3) Last Journals of David Livingstone. New York, 1875.
14. Coillard, F. (1) On the Threshold of Central Africa. New York, 1897. (2) Sur le Haut-Zambèze. Paris, 1898.
15. Stanley, H. M. (1) Congo and the Founding of its Free State. New York, 1885. (2) In Darkest Africa. 2 vols. New York. (3) Through the Dark Continent. London, 1878. (4) How I Found Livingstone. New York, 1902.
16. Hilton-Simpson, M. W. Lands and Peoples of the Kasai. Chicago, 1912.
17. Lucas, C. P. Historical Geography of the British Colonies. Vol. III (West Africa). Vol. IV (South and East Africa).
18. Herdtslet, E. The Map of Africa by Treaty. 3 vols. London, 1896.
19. Harris, N. D. Intervention and Colonization in Africa. New York, 1915.
    Recent work by a student of world diplomacy.
20. Petit, E. Les Colonies Françaises. 2 vols. Paris, 1902–1904.

IV. History of African Missions

1. Naylor, W. S. Daybreak in the Dark Continent. New York, 1905.
   Best brief account of the whole enterprise.
2. Parsons, E. C. Christus Liberator.
   Excellent outline study of work in the different sections.
3. Fraser, D. (1) The Future of Africa. London, 1911. (2) Winning a Primitive People. New York, 1914.
   (2) Missions in Nyasaland.
4. Noble, F. P. The Redemption of Africa. 2 vols. New York, 1899.
   Most complete history (to its date) of both Protestant and Catholic missions.
5. Stewart, J. Dawn in the Dark Continent. New York, 1903.
6. Du Plessis, J. History of Christian Missions in South Africa. London, 1911.
7. Jack, J. W. Daybreak in Livingstonia. New York, 1900.
   Intensive account of work in one region; best discussion of methods.
8. Tucker, Bishop. Eighteen Years in Uganda and East Africa 2 vols. London, 1908.
9. O'Rorke, B. J. African Missions: Impressions of the South, East and Center of the Dark Continent. New York, 1912.
10. Fletcher, J. J. K. The Sign of the Cross in Madagascar. Edinburgh, 1901.

XVI. Biographies of Pioneer Missionaries

1. Krapf, J. L. Travels, Explorations and Missionary Labors During an Eighteen Years' Residence in Eastern Africa. Boston, 1860.
2. Moffat, J. Robert and Mary Moffat. New York, 1900.
3. Blaikie, W. G. Personal Life of David Livingstone. London and New York, 1880.
4. Mackintosh, C. W. Coillard of the Zambesi. London, 1912.
5. Rey, Mme. Une Femme Missionaire. Mme. Coillard, Paris.
6. Favre, E. François Coillard. 3 vols. Paris, 1908-1912.
   Full authoritative biography in French.
7. Hawker, G. Life of George Grenfell, Congo Missionary and Explorer. London, 1909.
8. Hawker, G. An Englishwoman's Twenty-five Years in Tropical Africa. Biography of Mrs. G. E. Lewis. London, 1911.

9. Harford-Battersby, C. F. Pilkington of Uganda. New York, 1898.
10. Dawson, E. C. James Hannington, First Bishop of Eastern Equatorial Africa. New York, 1887.
11. Harrison, Mrs. J. W. Mackay of Uganda. New York, 1890.
12. Mackenzie, W. D. John Mackenzie, South African Missionary and Statesman. New York, 1902.
13. Tyler, J. Forty Years Among the Zulus. Boston.
14. Parsons, E. C. A Life for Africa. Biography of A. C. Good. New York.
15. — Seventeen Years in the Yoruba County. A Memorial of Anna Hinderer. London.
16. McAllister, A. A Lone Woman in Africa. (Liberia.) New York.
17. Johnston, J. Dr. Laws of Livingstonia. London, 1895.
18. Page, J. The Black Bishop, Samuel Adjai Crowther. New York, 1900.
19. Wells, J. Stewart of Lovedale. London, 1909.
20. Bentley, Mrs. H. M. The Life and Labors of a Congo Pioneer: W. Holman Bentley. London, 1907.
21. Casalis, E. My Life in Basutoland. London, 1889.

XVII. Pagan African Industries and Industrial Missions

1. Schweinfurth, G. Artes Africanæ. 2 vols. London, 1875.
Deals with the primitive arts, inventions and industries of Africa.
2. Mason, O. T. Woman's Share in Primitive Culture. London, 1894.
For sections on Africa see index.
3. White, A. S. The Development of Africa. London, 1892.
4. Jack, J. W. Daybreak in Livingstonia. London, 1900.
5. Stewart, J. Lovedale, South Africa. Edinburgh, 1894.
6. Bleloch, W. (1) The New South Africa. London, 1902. (2) The South African Natives. London, 1909.

XVIII. Folklore

(Model studies representing various sections.)

1. Talbot, P. Amoury. In the Shadow of the Bush. London, 1912.
Superior collection of tales of the Ekoi and other tribes in the Oban district of S. Nigeria and in Kamerun.

2. Weeks, J. H. Congo Life and Folklore. London, 1910.
   A vivid book by an English Baptist missionary. Especially interesting is Part II: "Thirty-three natives stories as told round the evening fires." See also the author's Among Congo Cannibals for additional folklore material. (Both books refer to Belgian Congo.)
3. Dennett, R. E. Notes on the Folklore of the Fjort. London, 1898.
   Suggestive study of a tribe in the French Congo.
4. Chatelain, Heli. Folk-tales of Angola. Boston, 1894.
   Authoritative for Portuguese Congo.
5. Hewat. Bantu Folklore. London, 1905.
   A recent work dealing with Southern and Southeastern tribes.
6. Callaway, H. Nursery Tales, Traditions and History of the Zulus. London, 1868.
   Fragmentary, but of the highest value.
7. Theal, G. M. Kaffir Folklore. London, 1882.
   Scholarly treatment.
8. Hollis, A. C. The Masai, Their Language and Folklore. Oxford, 1905.
   Refers to British East Africa. See also the author's The Nandi, Their Language and Folklore (Oxford, 1909), referring to Eastern Uganda.
9. Dayrell, E. Folk Stories from Southern Nigeria. London, 1910.
10. Camphor, A. P. Missionary Story Sketches: Folklore from Africa. (Liberia.) New York, 1909.
11. Nassau, R. H. Where Animals Talk: West African Folklore Tales. Boston, 1912.
12. *South African Folklore Journal,* published at Capetown, is indispensable for studies in this department. There is abundant material also in the cited works of Livingstone, Stanley, Schweinfurth, Johnston, Macdonald and Junod.

XIX. Government Relations

(Books dealing with colonial policies and ideals and the attitude of governments to missions)

BRITISH.

1. Lugard, Lady. A Tropical Dependency. (Western Sudan.) London, 1905.
2. Mockler-Ferryman, A. F. (1) Imperial Africa. Vol. I. London, 1898. (2) British Nigeria. London, 1902.
3. Lugard, F. D. The Rise of Our East African Empire. 2 vols. London, 1893.

4. Eliot, C. The East Africa Protectorate. London, 1905.

BELGIAN.

5. Paque, E. A. Notre Colonie. (Belgian Congo). Namur, 1910.
6. Michaux, C. Pourquoi et Comment nous devons Coloniser. Brussels, 1910.
7. Chapaux, A. Le Congo historique, diplomatique, humanitaire, etc. Brussels, 1894.

GERMAN.

8. Hessler. Die Deutschen Kolonien. Leipzig, 1900.
9. Gareis, D. K. Deutsches Kolonialrecht. Giessen, 1902.
10. Meyer, H. Das Deutsche Kolonialreich. 2 vols. Leipzig, 1909.

FRENCH.

11. Rouget, F. L'Expansion Coloniale au Congo Français. Paris, 1906.
12. You, A. Madagascar; Histoire, Organisation, Colonisation. Paris, 1905.

PORTUGUESE.

13. Vasconcellos, E. J. de. As Colonias Portuguezas. Lisbon, 1903.
14. Couceiro, F. J. Angola. Lisbon, 1910.
15. Ribeiro, A. Missions at Explorations Portugaises. Paris, 1910.

FOR GENERAL REFERENCE.

16. Ortoz, F. van. Conventions Internationales Concernant l'Afrique. Brussels, 1898.

REPORT OF THE CONFERENCE WITH THE SECRETARIES AND REPRESENTATIVES OF THE FOREIGN MISSION BOARDS OF NORTH AMERICA ON ADMINISTRATIVE PROBLEMS INVOLVED IN PREPARATION HELD IN NEW YORK, JANUARY 12, 1915

REPORT OF THE CONFERENCE WITH THE SECRETARIES AND REPRESENTATIVES OF THE FOREIGN MISSION BOARDS OF NORTH AMERICA

On January 12, 1915, at 25 Madison Avenue, the headquarters for the united work of the Foreign Mission Boards of North America, was held a Conference to which were invited the Secretaries of the Boards and such other representatives as they had appointed. The purpose of the Conference was two-fold. The Board of Missionary Preparation desired to make a full and clear presentation of its history, achievements and plans and to discuss certain important administrative problems involved in missionary preparation and education.

The Conference was attended by over one hundred people, including representatives of forty-one Foreign Mission Boards, members of the Board of Missionary Preparation, returned missionaries, educators, and a few visitors. At least fifteen of those present could lay claim to active missionary experience.

The Conference was called to order at half past nine on Tuesday morning, January twelfth, by the Chairman of the Board of Missionary Preparation, the Reverend President W. Douglas Mackenzie, D.D., who acted as the presiding officer during both sessions.

After a brief service of devotion, the Chairman defined the purpose of the gathering, called attention to its program, and emphasized the need deeply felt by the Board of Missionary Preparation of an opportunity to discuss with missionary administrators some of the intricate, important and difficult problems confronting it and them.

The discussions of the morning followed the following program which had been arranged by the Executive Committee:

The Progress of the Board of Missionary Preparation
Rev. Frank K. Sanders, Ph.D.
Director of the Board of Missionary Preparation.

The Necessity of Such a Board

(a) From the Viewpoint of a Foreign Mission Board
Rev. James L. Barton, D.D.
Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

(b) From the Viewpoint of a Foreign Missionary
Rev. William I. Chamberlain, Ph.D.
Foreign Secretary of the Board of Foreign Missions of the Reformed Church in America.

Can the Ideals of the Board of Missionary Preparation as to the Preparation of Missionary Candidates be Made Effective?
Fennell P. Turner
General Secretary of the Student Volunteer Movement for Foreign Missions.

Is it Feasible from the Viewpoint of Administrative Secretaries to Enter into Correspondence with Prospective Missionary Candidates Sufficiently Early in Their Course of Study to Enable the Secretary to Advise and Direct Them in Their Preparation for the Missionary Field?
Rev. Stanley White, D.D.
Corresponding Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Rev. Canon S. Gould, M.D.
General Secretary of the Missionary Society of the Church of England in Canada.

Is it a Proper and Legitimate Use of the Funds of a Missionary Board to Provide the Funds Necessary to Enable the Candidate to Secure the Training Essential to his Largest Usefulness on the Field?
Rev. Cornelius H. Patton, D.D.
Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

A general discussion of these papers followed their presentation, participated in by Dr. T. H. P. Sailer, Educational Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States; Bishop W. F. Oldham, D.D., Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church; Mr. F. P. Turner of the Student Volunteer Movement; Reverend

Charles E. Tebbetts of the American Friends Board of Foreign Missions; Reverend Professor M. G. Kyle, D.D., President of the Board of Foreign Missions of the United Presbyterian Church of North America; Reverend Emory W. Hunt, D.D. of the American Baptist Foreign Mission Society; Reverend President W. W. White, D.D. of the Bible Teachers Training School; Reverend R. P. Mackay, D.D., Secretary of the Foreign Missions Committee of the Presbyterian Church in Canada; Reverend Cornelius H. Patton, D.D., Reverend James Endicott, D.D., General Secretary of the Missionary Society of the Methodist Church in Canada; Reverend Canon S. Gould, M.D., and Chairman Mackenzie. (See pages 309–325.)

The morning session closed with a service of intercession led by Reverend R. P. Mackay, D.D.

The concluding papers of the Conference were as follows:

How Can the Missionary Furlough be Made to Contribute to the Increase in Efficiency of the Missionary?

Rev. Charles R. Watson, D.D.
Corresponding Secretary of the Board of Foreign Missions of the United Presbyterian Church.

In What Way Can the Board of Missionary Preparation Make Any Contribution to the Problem of Increasing the Efficiency of the Missionary on the Field?

Bishop William F. Oldham, D.D.
Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

A general discussion of these papers followed, in which participated Reverend Arthur C. Baldwin, D.D., Foreign Secretary of the American Baptist Foreign Mission Society; Reverend Stanley White, D.D., Dr. O. R. Avison of Korea, Reverend B. H. Niebel, Corresponding Secretary of the United Evangelical Church Missionary Society; Reverend Cyrus A. Clark of Japan, and Dr. Lucius C. Bulkley of Siam. (See pages 340–345.)

The Conference closed with prayer and the benediction by the Chairman.

THE PROGRESS OF THE BOARD OF MISSIONARY PREPARATION.

DIRECTOR FRANK K. SANDERS.

The Board of Missionary Preparation had its origin at the World Missionary Conference of 1910. That gathering, after receiving and debating the masterly report of Commission Five, of which our honored chairman was the leader, approved the organization in Great Britain and in North America of Boards of Missionary Studies which should undertake to standardize the work of preparing candidates for efficient service in the foreign field. By January, 1911, steps were taken by a Committee of Nineteen, appointed by the Committee of Reference and Counsel of the Foreign Missions Conference of North America and empowered to represent that Conference, to organize the Board of Missionary Studies of North America. The organization was effected in June, 1911, and the first annual meeting held on December 6, 1911, when plans of procedure were adopted. It was then determined that the Board should undertake a work of investigation, carrying through some special line of study each year, and embodying the results in available, permanent form for the benefit of missionary interests. In January, 1913, the name of the organization became The Board of Missionary Preparation.

Like all new organizations, the Board of Missionary Preparation took some time for discovering its complete scheme of activity, but it has gradually become an organization which does for the missionary world of North America a variety of services which could be obtained in no other way so satisfactorily and thoroughly. Let me try to outline these varied services. They are not easily reducible to statistical or formal statements, but may be set forth clearly.

First, the Board of Missionary Preparation organizes such conferences as this one to which we have been called to-

gether, which bring together groups of people to discuss problems of preparation which are of special interest to them. This conference is a gathering of the representatives of Foreign Mission Boards to make them fully acquainted with the Board of Missionary Preparation and to promote the settlement of several important but puzzling problems of administration which arise in connection with the handling of candidates and missionaries. In last December we held a conference on the preparation of ordained men for foreign service to which the theological faculties of North America were invited to send delegates. At this gathering important conclusions were reached, which will be widely influential. In the near future we hope to hold a conference which will rally together all who are interested in preparing women more efficiently for service in missionary fields. These are examples of one phase of the work which the Board of Missionary Preparation can do to good advantage on behalf of the Missionary Boards of North America.

The Board of Missionary Preparation is likewise, as I have already declared, a board of investigation. It seeks to study systematically and thoroughly the problems imposed by an adequate consideration of the standardizing of missionary preparation. It lays down no laws, but seeks to formulate wise objectives. The thirty-five members of the Board have been selected with such a task as this in view. They are competent and experienced students of missionary problems. They do not, however, constitute the real board of investigation; they only direct and lead this work. The printed results of the activity of the Board have come out of the experience and the judgment of the missionary world. Our Third Annual Report purported to be the work of eighty people. It would be nearer the truth to say that it drew upon the wisdom of a thousand missionaries of every communion and every clime. The Board is a convenient means of getting a world-ranging judgment in regard to each

particular problem which modern conditions are bringing to the attention of the student of missionary preparation.

The successful handling of these investigations makes the office of the Board of Missionary Preparation a bureau of information, equipped to deal successfully and promptly with the perplexing questions raised by intending missionaries and by returned missionaries, each class wishing to know how to use a limited amount of time to the very best advantage. Few Board secretaries have the time or facilities for the solution of many of these personal questions, which may be expected to multiply rapidly in the future. The Board is ready to use its resources freely on behalf of the Foreign Mission Boards at their request in helping to solve such problems.

Similarly, the Board will become a bureau of consultation for institutions which are engaged in the work of preparing students for foreign service—theological seminaries, missionary training schools and institutions which are highly specialized. All such institutions are looking to the Board for assistance in formulating their plans, which are at the present time quite unstandardized.

By way of natural complement to these functions the Board of Missionary Preparation is a board of publication, not for profit, but for the dissemination of useful judgments. Let me call your attention to the actual printed results of our work up to this time. The first volume issued by the Board was the report of the Second Annual Meeting in December, 1912. It contains much material of permanent value, including the report of a committee, of which Dr. Mackenzie was the chairman, on The Fundamental Qualifications of the Foreign Missionary, which, as reprinted by the Student Volunteer Movement, has already become a classic in volunteer literature.

The second volume issued by the Board was the report of

the Third Annual Meeting in January, 1914. It contains a group of carefully prepared reports on the preparation of special classes of missionaries, evangelistic, educational, medical and workers for women. Other valuable reports included in the volume deal with the existing facilities for the training of missionaries in the United States, and with the important question of the wisest use of the missionary furlough. At the end of the volume, which is obtainable at the office of the Board for twenty-five cents, is an annotated bibliography of very great value. Of this volume the Board of Missionary Preparation and its constituent Foreign Mission Boards may well be proud. To indicate the judgment of experts across the water regarding it, let me quote a paragraph from a review in the last number of the International Review of Missions, written by the Director of the Board of Studies in Great Britain. He says: "This report of the Board of Missionary Preparation in North America is a volume of great interest and value to missionary students, and to all who are concerned with their preparation. It includes the reports presented by seven committees which deal with the preparation of ordained, educational and medical missionaries, the preparation of women for the foreign field, the facilities in the United States and Canada for the training of missionaries, the furloughs of missionaries, and a course of reading for candidates under appointment. Each of these reports might well be reproduced as a separate pamphlet, and put at the disposal of all whom it concerns. Missionary students in all lands ought to have easy access to them."

During the current year the Board has been giving its attention to the preparation required by candidates going to specific fields. Five of these reports, on China, India, Japan, Latin-America and the Near East are in preliminary printed form and will be placed in your hands at Garden City. Before being printed in the Fourth Annual Report each will be

sent all over the world for gruelling criticism. They will, if necessary, be reprinted from cover to cover, in order that the final volume shall have all possible value.

Still other committees are at work. We hope, during the coming year, to bring out a report on the study of languages by missionaries, which will be of great value to those who are facing this puzzling problem. We are also planning to issue bulletins reporting the facilities afforded here and there in our country for special study by missionaries. These reports may be stimulative as well as informing.

Such are our activities as a Board. They illustrate my opening remark, that the significant element in our work is co-operation. The Board of Missionary Preparation is a convenient means of getting everybody to work who can be a real contributor to the solution of the active problems of missionary preparation. It exists, not to glorify itself, but to serve efficiently the Foreign Boards of North America.

THE NECESSITY OF THE BOARD OF MISSIONARY PREPARATION FROM THE VIEWPOINT OF A FOREIGN MISSION BOARD.

Reverend James L. Barton, D.D.

I doubt if there is any necessity for saying much more regarding the value of the Board of Missionary Preparation. What Doctor Sanders, as the Director of the Board, has already said will be heartily endorsed by every Mission Board. I have no question that we will all agree that the most important thing we do is to get the proper missionaries into the field properly trained. The success of the work under God depends on that absolutely. There would be no need for secretaries, if we did not have missionaries. There would be no need for Boards, if we did not have missionaries for the work. The success or failure of the work depends upon the quality, not the number, of the missionaries in the field. I

mean their quality spiritually, intellectually, physically—in every way. A well-trained group of missionaries will do much more work than a group of missionaries poorly trained and at far less expense. Every Board, therefore, feels the necessity of having well trained and well equipped missionaries in the field. That is the constantly growing conviction. We are sure that we can accomplish more by having fewer missionaries well trained than by having a larger number partially or poorly trained.

One discovery made by the Board of Preparation was that the most important thing the Mission Boards have to do they were not doing at all. It was discovered that they were not doing anything in the way of training missionaries or of securing missionary training. They were merely searching for those who had been trained in one way or another, endeavoring to fit them into the work. The progress the Mission Boards have made in the last century is surprising in view of the fact that they have made no effort to secure adequate preparation.

When this Board of Missionary Preparation was first organized, the secretaries of all the Boards recognized its necessity. We all saw ways in which it might supplement and materially aid in the work of the Boards. From their standpoint how is it doing this? The Board of Missionary Preparation is helping to investigate the entire subject of the education of missionaries. While the secretaries of missionary societies are able men and women, they are not educators. They are so absorbed with the manifold details of their task that they cannot give time to the consideration of the principles of education. They are not educators, and they cannot command the time to become educators. One reason why so little has been done hitherto in looking after the education of missionary candidates is the fact that there was no one to do it. Besides, in North America, it has not been regarded as within the province of the Mission Boards to direct the

education of their candidates. This Board of Missionary Preparation, organized for the purpose of securing better trained and better equipped missionaries, is prepared to do what the Boards themselves cannot do.

In the line of investigations, also, this Board can render important service to the Missionary Boards. For example, a Board like this, representing all of the leading communions of North America, and organized for the purposes for which it is organized, can successfully prosecute many lines of investigation. When a Board like this, made up of missionary and educational leaders of many communions, applies to a seminary or other educational institution, or even to an individual, for information, that individual or that institution has the reasonable hope and expectation that he will not be approached for the same information by some sixty other persons within the next month. He realizes that the information he is able to give will become available for all organizations and all communions. So it is that the best possible results in investigations are secured by this Board, representing, as it does so widely, the religious and missionary interests of North America. It is in a position to investigate and secure results that would be impossible for any one Board.

Take a question like that of the facilities offered in this country for the preparation of missionaries with reference to the work in the field and the requirements of missionaries as set forth by the peculiar condition of the field. When correspondence is begun with missionaries in the field, responses can be secured to the queries of a Board of this character to be used for general purposes which could not be obtained on behalf of a single missionary organization. Investigation in the name of a single missionary organization, and for its purposes, must be confined to the representatives and interests of that denomination. But for results which mean something many must be consulted and the whole field cov-

ered. Only a Board that represents all the work and all the organizations can obtain information comprehensive enough to be worth while.

As soon as such an investigation has been carried through and a report prepared, this becomes the property of all the Missionary Boards. Imagine for a moment the value of this service. I am speaking from the secretarial point of view. Suppose five years ago a missionary had come to me wanting to know what preparation he would need for a certain field and where he could go to secure it. With reference to some fields I could have given him information, but with reference to others I would have been ignorant both as to the preparation needed and as regards the proper course of action. After less than four years of this Board's existence we have published material to put into the hands of every such inquirer. It surpasses any information that any secretary had or could have secured by himself. And it is in print, to be had simply for the asking. Take these reports along the line of preparation for different countries and for different classes of missionary service; repeatedly we refer candidates to these. A young man is preparing for medical work; we put the report on medical preparation into his hands. Or a young man is preparing for ordained missionary work; we give him the proper report. While it is true that these reports are not final, to date they are the best obtainable.

That bibliography to which the Director has referred is worth all this Board has cost. How many of us have labored by the hour trying to work out the ten best books on India? Now a group of experts have prepared this bibliography. Of course, it is not final, but it is the most complete and most helpful annotated collection of which I know. Some candidate wants to know the best books on India. We turn to the bibliography and say: "This is the best list there is. When you have exhausted it, we will help you further." They do not usually finish. It is worth everything for secretaries ad-

vising candidates and for others who are getting up libraries. I was asked some time ago to purchase and send the ten best books on missions to a state library in the Middle West. I turned to this bibliography and made up that list in ten minutes. And I knew it was right! There is nothing more up-to-date.

That is all I have to say this morning, and there has been little need of saying so much. Everybody here knows the worth of this Board. It has won its place. All of the results of the investigations of this Board of Missionary Preparation have already become the asset of every missionary society in North America and the world. It has strengthened the work of every society and of every secretary.

THE NECESSITY OF THE BOARD OF MISSIONARY PREPARATION FROM THE VIEWPOINT OF A FOREIGN MISSIONARY.

Reverend William I. Chamberlain, Ph.D.

I would like to justify my treatment of this subject by stating at the outset that my contact with the missionary enterprise has come rather as a missionary on the field than in the position in which I find myself just now. There is an African proverb, "The dawn comes but once to awaken a man." The need and the opportunity for missionary preparation before going to the field is seen in the application of this proverb to such an opportunity as is now afforded through the Board of Missionary Preparation. I presume that until the next World Missionary Conference has issued its reports we shall continue to look to the reports drawn up at the last Conference, as the result of the activity of the various Commissions, for the authoritative statement in regard to the available material and for the final judgments reached up to that time. The Report of Commission Five contains abundant material from the standpoint that we are

now discussing. That report has several sections which bear particularly upon the need of a Board of Missionary Preparation. One refers to the fundamental features of missionary preparation. Another contains the summary of the evidence in regard to the need for such special preparation. And a third section, which I have found very useful, and which is, from our present standpoint, very applicable, is an appendix which presents the letters of leading missionaries in the field written in response to inquiries sent out by the Commission.

From this and other sources we come to three conclusions. The first one is that leading missionaries are convinced of the need of more adequate preparation before going to the fields. They frankly confess the loss to themselves and to their work by reason of failure to have that preparation. There is not a single missionary here present who does not sympathize with that feeling of loss. There are not wanting illustrations in my own missionary life of the loss to me and to the work I was trying to do, because of the absence of such a Board as this to emphasize the candidate's need for special preparation before going to the field.

The second conclusion is that missionary candidates to-day are recognizing and responding to the need. They are trying to familiarize themselves more thoroughly with the facts and principles by which their work must be conditioned.

The third conclusion is that the social and intellectual and religious changes in the non-Christian world make it absolutely imperative that there should be more adequate preparation on the part of the missionary in order to make his presentation of his message effective.

These conclusions make very necessary the entrance into the field of some such Board as this that has as its special function the setting forth of the need and the pointing out of material for meeting this necessity. I would like to speak briefly from three points of view: the missionary as a candi-

date, the missionary on the field, and the missionary on furlough.

The missionary as a candidate finds a need supplied by a Board like this by its remarkably useful reports. I do not believe that we can overemphasize their value. I say now from the standpoint of a missionary, that I as a candidate would have been very much enriched had I had these reports in my hands at the time of preparation. Take, for example, the first report, that of the second year's work of the Board. We have a statement of the practices and principles of the Boards in general as to missionary preparation. We have, also, in that report a presentation of the facilities offered in this country for meeting these needs. And, then, we have besides a report of which I shall not hesitate to speak again, that exceedingly valuable formulation by the chairman of this Board of the fundamental qualifications of the foreign missionary. The second volume includes reports upon the preparation needed for the various departments of missionary work. Had I had that when I contemplated entrance upon missionary work, I should have been much better equipped. The third volume in press, soon to be issued, contains a whole series of reports with regard to territorial preparation. There are further under contemplation for the present year reports upon that very important feature of a missionary candidate's preparation, the effective presentation of his message. If he is going to the Moslem world, how shall he best present his message to Moslems? If he is going to India, how to the Hindus? If to China, how to Confucianists? These constitute for the missionary candidate preparatory material which will be most necessary and helpful.

The missionary on the field finds a further necessity for a Board of this character. Those of you who have already seen the preliminary reports to be submitted by the Committee of Reference and Counsel to the Foreign Missions Confer-

ence will find there an important inquiry from the Presbyterian mission in Korea desiring information regarding the working of separate medical funds for medical work. Answers to inquirers from missionaries on the field for information along certain lines will be most valuable. I can conceive myself being in India and finding myself ill-equipped with a library of the most recent books. I would have found it most helpful, if I could have asked for just the information which the Third Report of this Board gives in its bibliography for candidates under preparation and missionaries on the field.

The report on the furloughs of missionaries has brought out the fact that the Boards annually invest 1,429 years of human life in missionary furloughs, while the annual financial investment is about $572,000. These are significant and important facts. The missionary on furlough has need to consult such a Board as this which has suggestions to offer with regard to the best use of his furlough in its relation to further equipment for his work on the field.

These are suggestions with regard to the value of this Board to the missionary as a candidate, to the missionary on the field, and to the missionary on his furlough. The aim and methods of this Board, as set forth in the constitution, emphasize its value to the missionary. It declares, with reference to the former, that the Board of Missionary Preparation shall "have for its aim to secure the most adequate kind and quality of preparation for those who are in training for foreign missionary service." Among the methods specified, six in number, two read as follows: "It shall be ready to assist young men and young women who desire information and advice regarding the best way in which they individually may acquire the training necessary for their respective forms and fields of missionary service, in harmony with the policy and plans of the several Boards concerned," and "It shall be ready to advise with missionaries on fur-

lough, who have strength and inclination for the pursuit of studies which they feel important for their future work, as to the best manner of fulfilling their desire." This statement of aim and methods, if unreservedly adhered to in practice, makes it very desirable that a missionary should consult a Board like this in order to fit himself more adequately to present his message on the field.

CAN THE IDEALS OF THE BOARD OF MISSIONARY PREPARATION AS TO THE PREPARATION OF MISSIONARY CANDIDATES BE MADE EFFECTIVE?

MR. FENNELL P. TURNER.

The purpose of the Board of Missionary Preparation, as stated in the first article of its Constitution, is "to secure the most adequate kind and quality of preparation for those who are in training for foreign missionary service."

When the Board was organized, its course was far from clear. The first year, therefore, was devoted to the study of the problem of its policy. This led the members of the Board to the conviction that the proper execution of its purpose involved, first, ascertaining what is the "most adequate kind and quality of preparation." Committees were appointed, therefore, to investigate and report on this subject. Men and women whose experience placed them in position to make the most valuable contribution to the problem were asked to serve on these committees. Those who have preceded me this morning have alluded to these committees, but it helps in this discussion to refer to them again.

Among the committees which have already reported are the following: "The Committee on the Fundamental and Essential Qualifications for Foreign Missionary Service," of which President W. Douglas Mackenzie was the Chairman; "The Committee on the Preparation of Ordained and Evangelistic Missionaries," Dr. Robert E. Speer, Chairman; "The Committee on the Preparation of Medical Mission-

aries," Dr. Fred P. Haggard, Chairman; "The Committee on the Preparation of Educational Missionaries," Dr. T. H. P. Sailer, Chairman; "The Committee on the Preparation of Women Missionaries," Miss Helen B. Calder, Chairman. The reports of these Committees have already been published.

Six Committees are now at work as follows: The Special Preparation Necessary for Missionaries Appointed to Japan, to China, to India, to the Near East, to Pagan Africa and to Latin-America. These reports are in proof and will be presented at the Foreign Missions Conference at Garden City to-morrow. As soon as possible, they will be published.

Five Committees are soon to be appointed to investigate and report on the Special Preparation Necessary for Missionaries Who Are to Work Among Peoples of Different Religions. There will be Committees on the Preparation Necessary to Work Among Mohammedans, Among Buddhists, Among Confucianists, Among Hindus, Among Animists.

Through these reports the Board of Missionary Preparation has not aimed to create new ideals of missionary preparation. It has simply attempted to collect, systematize, and make available what the experiences of missionaries and other authorities have proven to be essential in the preparation of candidates for foreign missionary service. But something more is necessary. It is not sufficient to bring together in systematic fashion this body of experience, valuable though it be. These ideals of missionary preparation must in some way be put into practice. If this is done, the following factors are to be considered:

1. The foreign missionary candidate;
2. The schools which undertake to train the candidates;
3. The foreign missionary Boards.

Ideals of missionary preparation which are to become effective must be accepted as a working basis by all these classes. Let me speak of each, beginning with the missionary candidate.

THE FOREIGN MISSIONARY CANDIDATE. — Experience proves that earnest young men and women looking forward to any profession have never hesitated to take whatever preparation is required to equip them for the profession chosen. In civilized countries the State has established and published standards for admission to the professions of law and medicine. Since beginning the study of this question, I have collected documents issued by different states of the United States and Provinces of Canada, which set forth the requirements for these professions. Young men and women raise no question in regard to these requirements. Furthermore, in recent years, raising the standards for admission to the bar and to the medical profession has brought about no dearth of candidates. The number qualifying has decreased, but the country is still amply supplied with physicians and lawyers. Each denomination has established its own standards for admission to the ministry. Candidates are not left in doubt as to what is required of them if they are to be admitted to the ranks of the Christian ministry.

Not so in regard to candidates for foreign missionary service. The question which has been asked me constantly during the past seventeen years of my service as General Secretary of the Student Volunteer Movement has been in regard to the preparation required. If a student wishes to become a lawyer, he can secure in pamphlet form carefully prepared statements as to the requirements for admission to the practice of law. The same is true in regard to the admission of the prospective physician to the practice of medicine, as it is also in the case of the minister or teacher. But there has been nothing authoritative upon preparation available for the missionary candidate. There are pamphlets, articles and addresses bearing upon the subject, but all have been most general in character. There are also a few books, but these, too, are general. And, unfortunately, advice from different people has not always been consistent. It has not in-

frequently been conflicting and even confusing. I am convinced that when we can place before our candidates for foreign missionary service, clear-cut, definite (and authorized) statements as to what is required, they will be quite as desirous and determined to secure the preparation necessary as are candidates for law or medicine.

The School Which Trains the Candidate.—The Board of Missionary Preparation has had two committees at work studying the "facilities for the preparation of candidates by schools, colleges, and theological seminaries." These reports, which have been published, show that this uncertainty regarding definite standard of preparation has also affected the schools in which missionary candidates are trained. Some have had high ideals of scholarship and stiff requirements for admission, while others have had low ideals of scholarship and of the preparation of the missionary, and correspondingly low standards of admission. In some, very high standards of intellectual preparation have been required. In others, the conception of the standard has been so low that students have been admitted who have not had even a high school education. These earnest young men and women have been led to believe that they could by short courses of study prepare themselves for a work which experience has proven makes varied and compelling demands upon those who undertake its responsibilities.

In theological seminaries, there has been little or no distinction between preparation for the work of the ordained minister at home and that of the ordained foreign missionary.

I am glad to report that schools of all kinds have shown a readiness to co-operate in furnishing the courses required for the proper training of missionary candidates: First, from a number of institutions there have come to the officers and members of the Board requests for assistance in revising their curricula, in the light of present standards of preparation for foreign missionary candidates, which the investiga-

tions of the Board of Missionary Preparation have shown to be necessary. Again, most encouraging was the large and representative conference of presidents and professors of theological seminaries and secretaries of foreign mission Boards held the first of December last, at the invitation of this Board, for the purpose of considering what the theological seminaries can do in the preparation of foreign missionary candidates. The findings of that conference, which will soon be published, will set before those concerned what those best qualified to speak on the subject believe to be essential in the preparation of ordained missionaries. Most encouraging, also, is the establishment in several centers of new institutions and new departments in old institutions for the training of foreign missionary candidates. Unless there is some unexpected check in the present development, in a comparatively short time, the facilities for the thorough training of foreign missionary candidates will be ample in every way to meet the demands.

The Boards of Foreign Missions.—We come now to the consideration of the part which the foreign mission Boards take in making effective the work of the Board of Missionary Preparation. We frankly admit that the possibility of realizing the ideals of this Board depends in large measure, almost wholly, on the foreign mission Boards. I say "in large measure," for I am convinced that, if the Boards were to have no standards, the candidates and the schools could in some degree go forward, since there is no small number of candidates who are determined to secure what they believe to be the best preparation, even though not officially required, just as in our colleges, universities and professional schools are always to be found young men and women who go beyond the official requirements in their determination to secure the preparation which will fit them for the largest success in their chosen professions.

Making all due allowance, however, for these earnest

candidates, the fact remains that if these ideals of preparation are to be adequately realized, it depends upon the foreign mission Board more than upon any other one factor. The Board alone carries the responsibility for the appointment of candidates. Unless a Board is convinced that the candidate has the preparation necessary, it is obliged to reject him. Furthermore, if the Board has low standards, the average candidate will present himself prepared to meet those standards; for it is the unusual candidate who will undertake preparation in advance of the standards maintained by the Board. Furthermore, a Board which has low standards will not draw candidates with the highest ideals of preparation. And such a Board puts a great strain on the denominational loyalty of men and women who have attempted to secure the highest and best preparation. This fact is constantly revealed in my correspondence and conversation with missionary candidates. Those who have not secured preparation of a high order turn for appointment to those Boards whose requirements are low.

The Board of Missionary Preparation has had no greater encouragement to go forward with the work committed to it, than has come from the officers of all the missionary Societies. In order to be in the position to help the Societies most and in the way that the assistance could best be rendered, one of the first committees of investigation appointed was the committee on "The Plan and Practice of Foreign Missionary Boards as to the Preparation Required of Their Candidates," of which Dr. James L. Barton was the Chairman. The report of this Committee was published in the Second Report of the Board of Missionary Preparation (pages 17-46). A study of the report of Dr. Barton's Committee and of the discussion which followed its presentation at the Second Annual Meeting of the Board of Missionary Preparation, leads me to offer the following suggestions as to what, in my judgment, is necessary on the part of foreign mission Boards, if the ideals of missionary preparation are to be made effective.

1. *Let each Board adopt a standard of preparation for its missionary candidates.* I voice the feeling of other members of the Board of Missionary Preparation, when I say that our Board has no desire to establish standards of preparation for any foreign mission Board. All the Board of Missionary Preparation can do is to make available for the various foreign mission Boards the results of its investigations. Each Board must set up its own ideals and standards. Probably it will be advisable for each foreign mission Board to appoint a committee to study the problem of preparation as related to its own work. The standards, when adopted, should be put into a form which will be available for candidates and for schools where the candidates are trained.

2. *Let each Board organize a Candidate Committee to deal with candidates and to see that the standards of preparation are maintained.* The majority of Boards have such a committee. But Dr. Barton's investigations revealed the fact that these committees were in most cases not very active, and that their functions have been confined to passing on, in a perfunctory manner, the papers of candidates who have applied and are before the Board for appointment. To quote from Dr. Barton's report (page 18):

> I have recently spent a long time trying to fit into a place a man who, for seven years, we now learn, has been regarding himself as a missionary candidate. He has offered himself now. He has made no attempt at special preparation for the work, and we are trying to find a place in which the candidate, a most worthy man, can use his talent and his unbalanced equipment to the highest advantage for the work; I have no doubt that every Secretary here will acknowledge that much time is spent in trying to find a place for a candidate rather than a workman for a task. We are not out looking for men to do a certain thing, but we are trying to fit men whom we have found to do a certain work. It is much like a person setting out to erect a great structure, who first goes out and finds columns, pillars, doorposts and steel beams and all that, and assembles them; and then he studies the kind of build-

ing he can erect out of the material he has gathered together, instead of starting out with a plan for the building and securing the columns and beams and doorposts and the material that the building is going to require in order to be complete and effective and accomplish the object of its construction. In looking over the information received from missionary societies, it seems to me that the officers of these societies are conscious of the fact that they have been trying to make the most possible out of the material that has come to them.

Pardon a reference to my own case. When I went into the mission field in the Turkish Empire I never had a word said to me by the missionary society in regard to my preparation—not a word. I had never heard a lecture or read a book on Mohammedanism, and I was sent to Turkey. I knew nothing of missionary work in Turkey except as I hunted for and found some books on Turkey after I had been appointed. And I think that if we should investigate the missionaries that went out up to ten or fifteen years ago, we should find that apart from the work of the Student Volunteer Movement, as far as the mission Board was concerned, they had received no equipment for their work and but little suggestion, except as they asked for it from the missionary societies as to what equipment was required for the work in the field.

If foreign mission Boards are to deal in any adequate way with the candidates, the functions of the Candidate Committee must be enlarged to include a consideration of the candidates, as soon as these young men and women have formed the purpose to become foreign missionaries. It is not sufficient for a Candidate Committee to accept or reject candidates who come before them supposedly ready to start in a few weeks for their fields. Surely, the responsibility should include a study of these young men and women sufficiently early to enable the Candidate Committee to assist in the direction of their courses of preparation, to help them in deciding on the form of service they should undertake and on the field for which they should prepare, and to see to it that their health improves and is not becoming impaired as they go forward with the task of preparation.

Furthermore, this committee has a responsibility for those candidates who ought never to go to the foreign mission field.

Is it not as much a duty to direct into other channels candidates who can never be qualified for foreign work, or whose responsibilities and circumstances are such that they ought not go abroad? These earnest, devoted men and women need guidance and encouragement. The missionary cause has no greater asset in the Church at home than the candidate who, for reasons beyond his control, has been unable to realize his desire to become a foreign missionary. But if he is to be an asset, he must be dealt with intelligently, sympathetically and authoritatively. He must be given satisfactory reasons why he cannot be sent abroad, and must not be given the impression that the Board has not dealt fairly with him or that the reason assigned for not appointing him is not the real reason. And all this should be done as soon as possible. In many cases it can be done before he has spent years preparing for a work upon which he can never enter.

3. *Let each Board appoint a secretary whose primary work, under the supervision of the Candidate Committee, is to deal with candidates.* With the larger Boards, this work will demand the entire time of a secretary. With Boards, the number of whose candidates is not sufficient to require all the time of one man, such a secretary should be appointed and given to understand that his duties as candidate secretary are to have right of way, and, if any of his work is to be left undone, it should not be the work relating to candidates. For what more important work, what greater responsibility has a Board than intelligent, prompt, and conscientious dealing with young men and women who offer their lives for foreign missionary service! And what greater opportunity can come to a secretary than that of selecting and directing the training of candidates in their preparation? As Dr. Barton well points out in the report of his Committee (page 17):

"The strength of missionary work abroad depends under God upon the efficiency of the missionary force. It is not dependent upon numbers, it is not dependent upon the money that the missionary societies have, but it is dependent upon the efficiency of the missionary force put

into the field; and I think without question we would all agree that a small—but efficient—missionary force will be far more effective in the volume and permanency of the work accomplished, than a much larger but inefficient missionary force, and be much less expensive."

If this be true, a Board may well set apart a secretary to give the time necessary to insure the selection and proper training of its missionaries. When the "hand-to-mouth method" employed by some Boards, as reported by Dr. Barton's committee, is studied, one does not wonder that some Boards find it difficult and sometimes impossible to secure properly qualified candidates for their work.

In the last analysis, the ideals of the Board of Missionary Preparation can be made effective only when each Board has a secretary who makes the work among candidates his major responsibility. It will be his duty, of course, to bring forward each year a sufficient number of properly qualified candidates for the Board to send out that year. This will be no small task if the candidates have the qualifications and preparation which is suggested by Dr. Barton in the paragraph just quoted.

In order to do this properly, the secretary must do vastly more than examine and prepare the papers of the candidates who are to be sent to the mission field in any given year. His work with the candidates must begin as soon as the young men or women have decided to become missionaries. If he can begin while they are in college, so much the better; for then he can begin his study of the young men and women and can help in directing their preparation at the time when it will have greatest possibilities. Beginning thus early, the secretary can estimate the kind of work for which the native abilities of the candidates will fit them, and their training can be directed into the channels in which they will render the best service. The secretary will become, in the course of a few years, an expert on the *supply* of candidates for his Board.

To make him so, he must also become an expert on the *de-*

mand from the mission field. It will be impossible for the secretary to render the service needed in studying the qualifications of candidates, or in assisting to direct their preparation, if he possesses nothing more than a superficial knowledge of the work of the Board on the foreign field. In my judgment, therefore, the secretary, who is to have charge of the work with candidates, should be related to the department of foreign administration of the Board in preference to the department of home administration. For he must have most intimate and detailed knowledge of the work of his Board on the foreign mission field; he must be fully informed as to the places to be manned and the kind of workers required in different stations, if he is to be of greatest help in guiding young men and women in their preparation and in selecting them for the fields and stations to which they are to be assigned.

IS IT FEASIBLE FROM THE VIEWPOINT OF ADMINISTRATIVE SECRETARIES TO ENTER INTO CORRESPONDENCE WITH PROSPECTIVE MISSIONARY CANDIDATES SUFFICIENTLY EARLY IN THEIR COURSE OF STUDY TO ENABLE THE SECRETARY TO ADVISE AND DIRECT THEM IN THEIR PREPARATION FOR THE MISSIONARY FIELD?

Reverend Stanley White, D.D.

I am in doubt whether I am here merely to lay emphasis on that which has been so well said or as a horrible example. I have been the Candidate Secretary for the Presbyterian Board for six years and have been struggling with these problems. In the interests of clearness I shall confine myself strictly to the topic given me, namely, the feasibility of entering into correspondence with candidates at an early date so that they may be guided in their preparation. We must agree that this is desirable; the question is whether it is

feasible. We all grant the value of the Board of Missionary Preparation and the desirability of getting into contact with candidates at an early date. To make this contact is, however, a very difficult practical matter, one which must be solved through experience. My experience, during these years, has not been very extensive, but it has revealed some very real and important considerations.

In the first place, in order to make correspondence with candidates effective at an earlier date than is now customary, the Boards will be required to make a definite provision for the mere physical handling of a vastly increased volume of correspondence. At the Kansas City Volunteer Convention I threw out a suggestion to the Presbyterian volunteers who filled a large church, urging them to write to our Board as soon as they seriously contemplated going to the field. That single request added in the neighborhood of one hundred and fifty correspondents to my list. But effective correspondence is correspondence given careful and prompt attention. The applicants ranged all the way from those who were in the preparatory schools to men who had completed their professional training. The effective answering of their letters involves the installation of a complete system of card records, classifying candidates by name and by occupation and a making a record of advice given. It must be a carefully kept record to which one can easily turn. Since such correspondents will sometimes have from eight to ten years of further preparation, it will be necessary to devise some scheme by which these names will come automatically before the Board secretary at regular periods. It is not possible to leave the onus of further correspondence with the candidates. The Board secretary must assume the responsibility of such follow-up work. In the smaller Boards this might be successfully done by a secretary who could give only a portion of his time. But I want to emphasize Mr. Turner's remark, that in the larger Boards the natural consequence of accept-

ing this idea of early and enlarged correspondence will be the appointment of a secretary to devote all his time to this most important and delicate task, which, when well done, is most valuable, but when carelessly performed, results in misunderstandings, delays and many kinds of harm. I have known of letters that dealt with problems of great and vital importance to the person who wrote, which were answered quickly in order to save the criticism of delay, but were answered without sufficient knowledge of the whole problem involved and merited the adverse judgment they received.

Another closely related problem is the provision for an early personal inspection of the candidate by some one whose judgment will determine whether the candidate should be encouraged to continue his preparation. It is not fair, either to the candidate or to the Board, that he should be permitted to go on year after year preparing for foreign work, if conditions exist, either in his physical life or in some other phase of equipment, which, at the very outset, would seem to disqualify him. Who shall give that important inspection? He must, of course, be some one who represents a missionary organization.

Possibly the inspection might be made by a representative of the Student Volunteer Movement. The volunteer secretary is the one who first comes in contact with the candidates of schools and colleges. At present the Movement does not exercise this function, and the result is that a large amount of correspondence, conducted sometimes for a considerable period, is often wasted. I must confess, however, that I am not ready yet to advocate the handing over of this important function to Student Volunteer Movement secretaries. They are young men and women of ability and character, but they are not sufficiently mature and discriminating in judgment to reach the wisest conclusions.

Again it might be possible to ask some representatives of the institution where the student is studying to perform this

function. There are difficulties in this plan, but probably they can be overcome. If the president or some member of the faculty would act with zeal and care in this capacity, the Board secretary might work through him.

There is another possible method. An official representative of the Board himself might be brought into contact with the students. The great difficulty would be in having a representative of each Board visit an institution, or be present at the local student conventions. This might involve confusion or a suggestion of rivalry. But might not some co-operative arrangement be worked out whereby North America could be divided amongst the Boards and the Secretary of one of the Boards act for all of them in giving this personal inspection and personal advice? Correspondence could be confidential and not necessarily final, but, at any rate, it would be illuminating. It would help mightily, however, if the candidate secretary of any Board should report to another Board that he had seen a particular man and would not recommend him to his own Board, giving the reasons.

There is a fourth method, not at all novel, but worth considering. Why can we not use the pastors of these young people far more than at present? This was a time-honored expedient of the past. In the initiation and building up of new machinery and new methods, have we not lost something vital to the life of young people? We might advise them to talk with their pastors, with whom in our turn we could correspond. Such a co-operation with the pastors may help to bring to these young people some of the old-fashioned pastoral care which was so precious.

But this effective connection between the secretary and the candidate implies a far closer relationship between the Board secretaries and the educational leaders, and also between them and the Board of Missionary Preparation. An illustration will make my meaning clear about the former. One of the sharpest letters that I have ever received was from

the representative of a college who was told by a candidate that I had advised his curtailing his college course in order to make special preparation as an educational missionary. Now, what I said was this, based on the answers which came in connection with the questionnaire sent out at the time of the Edinburgh Conference, that if it was a choice between four years in college and two or three in college supplemented by Normal School training and by specialization in pedagogics, I would advise the latter. The leader of that institution had no conception either of the general trend of opinion regarding educational preparation, nor was he in close enough touch with me to know what the Board's idea was. Similar questions are asked by men in the seminaries who are going out for educational work. They desire to know whether they should take part of their course in theology and then take educational training, or whether they should take a full seminary course. Perhaps the Board of Missionary Preparation will be able to standardize the answer. But if the candidate is not to be confused by contradictory advice, the conclusions of the Board should be thoroughly understood and accepted by educationalists. This is a day of specialization. Many men are almost unfitted for missionary service because they have spent their time in specialized study, which as yet is not usable on the field. We have not yet a great demand for agronomists, electrical engineers, or scientific accountants. I have not with me a list of the curious specialties which would-be missionaries have reported to me. It would be amusing. But a specialist who has a good general missionary and evangelistic equipment may be a very valuable man.

A final difficulty of some real importance has emerged through experience. When students are being guided by secretarial advisers they naturally assume that if they follow this advice they will be accepted and sent to the field when their preparation is completed. The Boards cannot promise

this, until they have made full investigation of the qualifications of the candidate. To do this blanks must be filled out and references looked up. Then the complication arises. Men hesitate to make the fact of their desire to go to the field known, if they are in danger of being rejected after two or three years' study. The Presbyterian Board seeks to meet this difficulty by having a preliminary application that does not require publicity, yet serves to commit the candidate, but not the Board. The essential qualifications of character and motive are then carefully dealt with. Later, still, the regular blanks are filled out and a judgment given.

These are some of the practical questions that are raised in the endeavor to do things that we all know ought to be done. Their proper solution will involve expense to the Boards—the installation of new systems, a candidate secretary, correspondence with educational institutions, and a vastly greater mobility of the candidate secretary. Between such a secretary and the Director of the Board of Missionary Preparation there should be the closest possible relationship.

I cannot close these brief suggestions without saying that the effectiveness of any such correspondence as has been suggested will be in exact proportion to the subordination of professionalism to sympathetic friendliness. Dealing with young life is a delicate matter at any time, but dealing with it at the moment of a life decision may be fraught with such momentous consequences, both to the individual and to the Kingdom of God, that it can only be handled safely in a spirit which must be at the same time infinitely tender and sympathetic and yet rigidly honest and venturesomely bold. To help a man find God's place, instead of warping him into the needs of a Board or of enabling him to gratify personal desires, presents a problem that may well make a candidate secretary say, "Who is sufficient for these things?"

IS IT FEASIBLE FROM THE VIEWPOINT OF ADMINISTRATIVE SECRETARIES TO ENTER INTO CORRESPONDENCE WITH PROSPECTIVE MISSIONARY CANDIDATES SUFFICIENTLY EARLY IN THEIR COURSE OF STUDY TO ENABLE THE SECRETARY TO ADVISE AND DIRECT THEM IN THEIR PREPARATION FOR THE MISSIONARY FIELD?

Reverend Canon S. Gould, M.D.

Mr. Chairman and Christian Friends. Because of my late arrival I am quite ignorant of the trend of the discussion up to the present moment. I was fortunate enough, however, to hear the conclusion of my confrere's address upon this subject, and heard enough, I think, to show me that my own line of thought is, to a considerable extent at least, in a different direction. In only one respect do we overlap. We are dealing with the feasibility, from the point of view of administrative secretaries, of entering into correspondence with prospective candidates sufficiently early in their course of study to enable a secretary to advise and direct them in their preparation for the missionary field. Now, unfortunately, that administrative secretary is not an independent and unrelated person. He is not, so to speak, a comet with his own independent orbit; but a member of a constellation, other members of which are, first, the communion to which he belongs; secondly, the Board which he serves, and, last but not least, the candidate in question at the time. The administrative secretary must relate his actions and possibly his views to these other bodies with which he is connected. We must, therefore consider this question from three standpoints: First, that of the prospective candidate; second, that of the Board; and, third, that of the Church.

There are advantages to be considered in speaking from the first standpoint, that of the candidate. Some of these ad-

vantages, speaking as a native of Erin might, are disadvantages. The sense of direction to many prospective candidates is, for example, not an advantage. It serves in some cases as a prop upon which the candidate leans, and leads to the suspension of his own judgment and the diminution of his own sense of responsibility. These possibilities are not advantages. Our first aim, I think, should be to develop in prospective candidates those personal characteristics and qualifications which will help them most in the great need and stress of the foreign field. Any plan or direction should be most careful to avoid any infringement of or any entry upon the field of personal responsibility. The candidate should not be allowed to lean upon the judgment of others in his or her general preparation for the foreign field.

I heartily second the thought of my predecessor, that direction of preparation by an administrative officer is apt to create in the mind of the candidate, and in most cases does create, a sense of semi-official relationship. Out of semi-official direction may come this sense of semi-official relationship. I venture to say that it is impossible for any candidate secretary or candidate committee to judge accurately of the qualifications of a candidate prior to the completion of the course of general preparation.

Then there is a third aspect, often a real advantage, namely, the sense of specialization, the feeling that he or she is engaged in preparation for a definite work and is specializing for that work. That will tend, I think, to cause the candidate to bend his energies to the securing of that special equipment to a greater extent than may be the case if he is simply preparing in a general way for a general field. So much from the standpoint of the candidate.

Next, let us take the standpoint of the Board. It appears to me that here the disadvantages are predominant and that any direction of the candidate in the early stages of prospective service involves direction, either to a sphere or to a field.

Now in the choosing of a sphere—I mean medical, educational or evangelistic work—the personal qualifications, capacities and leanings of the candidate must be the determining factors. It is not wise for any secretary or official or committee to intervene from the outside and direct candidates into this or that sphere of missionary service. The personal leanings, capacities, and longings of the candidate are, I think, the determining factors. Otherwise there is very great danger that the body which comes in from the outside will merely try to fit square pegs into round holes.

Then there is the alternative, the direction to a field. If we undertake to direct a candidate to a field of service, then, it seems to me, we must of necessity create that sense of semi-official relationship on the part of the candidate to the Board which at a later stage may lead to great disappointment and misunderstanding.

We must also note from the standpoint of the Board what we have already noted from the standpoint of the candidate, that we are in danger, when intervening too actively, of producing the last result which we desire, that is of obscuring certain defects in the make-up of character of the prospective candidate.

Summing up, it appears to me that the true indication of probable success as a missionary and the true test of the make-up of any prospective candidate must be found in that general preparation which is required of all alike who would do efficient service for our Lord and Master, whether in the home field or in the foreign field. Intervention and direction of the studies of the prospective missionary have their proper place, but I doubt the wisdom of endeavoring to intervene in any specific way at a very early stage in his educational career. This statement, of course, is not in opposition to the conclusion, which was emphasized by the preceding speaker, that all candidates should be drawn into direct and profitable relationship with their immediate spiritual advisers or super-

visors. We can there, unofficially, and from the personal standpoint give great assistance. We should at the early stages, however, be exceedingly careful in entering upon any action which might lead to the creation of the feeling on the part of a candidate that he is being directed in his studies towards a definite field, or that the Board which is behind him, the directing authority, is to some extent responsible for his future.

Lastly, there is the third standpoint, that of the Church. Here we should all aim at securing a very high level of efficient preparation for all official agents. When we consider such a communion as the one which I represent, the Anglican Church of Canada, and the same applies to every communion represented here this morning, there are two factors to consider: First, the large number, or the comparatively large number of institutions preparing candidates for official positions in the Church, and secondly, the scattering of these institutions over a very wide area. Now, if we were dealing with one institution only, we might propose to that institution that it should modify its ordinary curriculum to meet the needs of our candidates; but when we have institutions scattered from the Atlantic to the Pacific, and when we have our prospective candidates scattered over a like area, then we must first of all lay emphasis upon the high standard of general preparation. It is at the end of that general preparation, not at its beginning, that we should endeavor to intervene to select the candidates, after we have had an opportunity of judging their qualifications and characteristics for this field or that field, and then to send them to the institution best equipped to give them the training necessary. I hope, as a general plan of future work, that we shall be able to send our recruits to the special institution, wherever it may be found, which we consider is best equipped to supply the special training necessary in each case.

IS IT A PROPER AND LEGITIMATE USE OF THE FUNDS OF A MISSIONARY BOARD TO PROVIDE THE FUNDS NECESSARY TO ENABLE THE CANDIDATE TO SECURE THE TRAINING ESSENTIAL TO HIS LARGEST USEFULNESS ON THE FIELD?

Reverend Cornelius H. Patton, D.D.

I suppose we would all agree that, as a general principle, a Board has a right to do what it pleases with money contributed to its general fund without conditions, that it exists for the purpose of making what seems to its executive members the wisest possible use of its funds. It is not so much a matter of principle as of practical wisdom, whether or not they should use a certain portion of the gifts of the people for the special preparation of candidates for appointment. We all know that it has been the practice of the Boards to expect that the candidates will secure their preparation at their own charges. We have taken no different position in this matter than other agencies. The churches expect the young men to come to their pulpits educated to be pastors. The schools expect young people to be educated as teachers.

Moreover, it would not ordinarily be wise for a Board to invest money in a prospective candidate very far back in his course. There are too many uncertainties involved as to whether he will be able to qualify,—health, family circumstances, one thing and another. The Boards would be losing a great deal of money, if they took any other position.

Furthermore, such an investment is not usually necessary. The candidate generally feels that he should bear the expense of preparing himself for this service. These young men and young women who are volunteers expect to take the hard knocks of life, and to make the necessary sacrifices. That is a part of their discipline. I think we are in danger of attributing a certain amount of softness and ignorance

to candidates which does not exist. Mr. Turner and his traveling secretaries have not been on the job all this time for nothing. The volunteers are not asking to have favors shown to them, nor are they asking to be coddled. They are men and women who expect to make their own way.

We know that in Germany another theory exists, but, I am thankful to say, it never has prevailed in America. With all the advantages of the German mission schools, in which young people study under the supervision of the Boards, where they live a cloistered life, where they are marked as missionaries from the very beginning, and receive the missionary's education and no other,—with all these advantages there are so many disadvantages that I do not think we are particularly inclined to adopt the German method. We do not want prospective missionaries to live a cloistered life; we do not want them cut off from other people; we do not want to have them marked as a distinct class. We want them to be men among men and women among women of the Christian sort. We want them to have an education closely associated with life.

Yet, granting all I have said, is it not true that a change has come over the missionary situation during the last few decades? Is it not true that such an emphasis is being placed upon specialization as to incline us to make certain exceptions to our general rule? We realize, of course, that specialization began many years ago, as soon as we came to distinguish medical and industrial work from education and evangelism. But of late it is being carried to a finer point. There is coming to be a division in the educational work into higher and lower, into primary and kindergarten and normal work. Candidates are being sought to fill particular chairs in our mission colleges. All this requires post-graduate training. The student has a very large problem to-day in equipping himself for one of these lines of work.

Then we must consider the inability of the Board in many

cases to place its candidate in a definite position until the time of appointment arrives, so that the candidate does not know whether there will be any oportunity open. A young lady thinks she is called to be a kindergartner; but she does not know that a kindergarten position will be available, when she is ready. The Board cannot take the risk, and, therefore, perhaps she cannot take the risk. Having no reasonable guarantee she foregoes the special training. It would be as uncertain if she prepared as a doctor or nurse; but I will not multiply illustrations.

Then there is the difficulty of getting support while securing highly specialized training. There are various ways a student can obtain support in college and seminary. You are familiar with them. Theological seminaries have their fellowships and scholarships. The doctor will have to pay all of his bills in the medical school, but as an interne he can at least secure his upkeep. When, however, we add other requirements, he must devote his whole time to study, while there is no way of getting help, unless personal friends or the Board comes to his aid.

These considerations have led me to feel that it would be not only proper but highly desirable for the Boards to help candidates in special cases, each case being considered on its own merits and according to its own circumstances. If there is an entire lack of funds, of course the candidate will need more help, than if he has certain resources of his own.

I think the way for the Board to safeguard itself against undue risk is to allow a grant in aid for special training only to approved or appointed candidates. After it has put its stamp on a candidate, claiming him as its own and designating him for some special line of work or some peculiar post, a Board may properly, at its own expense, put the finishing touches upon his training. The chance of loss is reduced to a minimum; the chance for a successful career is materially increased.

This plan affords the opportunity to judge a little more as to the candidate's personality. By putting him into a school of missions or by having him study under the tutelage of the Board, you have the candidate where you can study his character and ways. If serious peculiarities or defects develop, there is still a chance to reverse the judgment as to his availability.

A few years ago I spent a week at the China Inland Mission Home in Toronto. Their system is to have candidates remain at least six months in this home or at Philadelphia. There they test their linguistic ability by having them learn the rudiments of the Chinese language. More than that, they watch the candidate and study his personality. Moreover, the candidate comes into a warm spiritual atmosphere, which is a very helpful process. By no means do they appoint every one whom they have brought into that school. They value this six months as the final testing process. Now while I do not favor a distinct mission school such as the Germans have, I do think that a certain amount of such testing at the end of a course is good both for the candidate and for the Board.

The first year, or sometimes the first two years, of the missionary's life is taken up by special training on the foreign field. You are getting during that period few missionary results. There must be at least one year spent in language study, and you are paying for it. The candidate is not. You are not violating your principle, if you should conclude that the candidate's usefulness will be advanced by taking part of that money and putting it into special training at home. It is simply a question of geography, whether you invest your money in special training here or there. If it should be discovered that the study of phonetics advances the acquiring of a foreign language, then it is a good investment to make a course in phonetics possible, since it would

mean less time and less money in the preliminary stage later on.

If it would be of any use to you to have practical experience brought forward, I will mention how this matter has worked out in the Board which I represent. Some years ago it became evident that our doctors working in the tropics needed special training which could not be obtained in the ordinary medical schools; so it became our rule that all such doctors should be sent abroad at the expense of the Board to take the special course in the London School of Tropical Medicine. This greatly increased the efficiency and value of the medical missionaries in tropical countries. When they established the School of Tropical Medicine at Harvard, with special advantages that London could not better, it brought what we wanted to our very door. It gave us a chance to bring our missionaries to Boston under our direct observation. Just now we have three men near headquarters taking special work at Harvard.

We have gone one step further. We have discovered that the conditions of medicine in tropical and semi-tropical countries are practically identical, the problem being primarily that of dirt. Now we require all doctors to take the special course, whether they go to Central Africa, Ceylon, Turkey, or to some other field.

Another type of case is that of the missionaries who have stopped between home and the field to learn the language of the nation which governs the field,—German, French or Portuguese, for example. We arrange that such missionaries shall have a period of special language study in the country best suited for the purpose. You see, therefore, that the American Board has recognized the necessity of modifying its general policy to meet such special cases. We have now a young man who is to go to West Africa for industrial work. We are sending him to Tuskegee for six months to take special training and to study the spirit and the method

of that institution. In this case the supporting church agrees to stand the expense involved; this is a virtue to be commended and cultivated among the churches.

These are the reasons, Mr. Chairman, why it seems to me very clear that it is not only proper but highly important for the Boards to assist certain classes of candidates in their post-graduate preparation. I would have each case considered by itself, and I would adapt the policy to changing conditions on the fields. My own Board, since war conditions have made it seem unwise to send twelve newly-appointed missionaries to Turkey, has placed them all in the Kennedy School of Missions at Hartford. We wish particularly in this way to test the value of a course in phonetics. Thus far we have ground for encouragement, but five years hence I would like to see this discussion renewed. By that time we hope to have some rich experience as to the correctness of our theories.

THE DISCUSSION

Dr. T. H. P. Sailer.—I would like to comment on the general tendency in education nowadays to move back the period of specialization. We find by comparison with European systems that in America we prolong our cultural education about two years beyond that of Germany, France, or England. It is generally thought that they are getting as far along in the time that they give to this process, as we go in the time that we give to it. There is already emphasized in many universities a tendency to begin specialization at the beginning of the Junior year, so that the last two years shall look distinctly towards a profession. In some universities arrangements are made whereby a man can get credit in his college course for work done on his professional course. It seems to me we are falling in just exactly with that tendency in education, when we demand that students in our colleges shall by the end of Sophomore year know what they are going to do and begin to prepare specifically for it. I am quite unable to agree with Canon Gould that we should continue to keep our course throughout of a broad cultural character. We spend too much time on that sort of work already. On the field there is the difficulty of specialization represented to us by Dr. Patton. It is hard to guarantee that,

when you get a person trained for a certain field, the Board will send him there and that the mission can put him into just the specialized position for which he has qualified; and yet, on the other hand, the answers that came in as a result of the questionnaire which our committee on the Preparation of Educational Missionaries sent out with reference to their training indicated that there is a great demand for specialized training.

I believe we ought to co-operate in our work and encourage more than we do candidates who are thoroughly qualified for some specific task to go out, if necessary, under other Boards that they may utilize their special training. I believe, also, that, in general, the beginning of Junior year ought to be the time when we commence to shape the preparation of our volunteers for their work.

Bishop Oldham.—The Board I represent has recently listened to all these suggestions, and we have a candidate secretary who is working at his job; but there is no small proportion of that Board that as yet has not been persuaded into enthusiasm over our plans, and for these reasons: They are thinking that among the older missionaries, who were not so extraordinarily prepared, there developed, in their judgment, as large or a larger proportion of men who thoroughly fitted the conditions into which they were sent as are now appearing—at least visibly to the eye. That is to say, while not arguing for mediocrity of preparation or for actual ignorance as a source of strength in meeting the difficulties of the field, they are questioning whether a great deal of this preparation is not of secondary importance. They are thinking of furnishings that missionaries need quite as surely as they need intellectual specialization. Is there not another important contribution to the building up of missionary efficiency to which we make very rare allusion, if we do have it in mind, and that is the nursing of a spiritual passion, the deepening of fidelity to the glory of the missionary task? Should we not give more attention to that necessity, while we are talking about post-graduate work of this, that or the other kind? There is very great doubt in the mind of many old-fashioned folks as to whether we are not in this regard missing our opportunity.

Mr. Turner.—So far as the members of the Board of Missionary Preparation are concerned, the very important matter to which Bishop Oldham has referred has not been left out of account. It is the profound conviction of each one of us that the spiritual qualifications of missionaries must be sedulously cultivated. In fact, the first published report of the Board contained the contribution by Doctor Mac-

kenzie's committee, already referred to several times to-day, in which it dealt with the fundamental and essential qualifications of missionary candidates. This was an attempt to state briefly our strong belief as to the fundamental nature of spiritual qualifications. It should also be noted that each one of these reports which are soon to be published with regard to the preparation of candidates for different fields and for different religions, restates and reemphasizes the declaration that, if candidates do not have this fundamental knowledge of what the Gospel of Jesus Christ means, not merely by way of its intellectual comprehension but through a personal experience, their work will be in vain. The Board of Missionary Preparation is clear in its conviction that the spiritual side of missionary preparation is fundamental. If our candidates do not have this, other preparation will be in vain.

Reverend Charles E. Tebbetts.—I would like to speak for a moment on a question raised by Mr. Turner in his paper. He set forth the importance of having an expert candidate secretary to deal with the problems of candidates. I thoroughly agree with him; but wish to discuss the question from the standpoint of the smaller Boards, where the officers are few in number, and must be, in the nature of the case, generalists rather than specialists. Dr. White's suggestion of a possible co-operation in this matter among Boards seems to me an excellent one. The successful joint use by a number of smaller Boards of an expert secretary would surely lead to other beneficial common undertakings.

Doctor Sailer stated that not infrequently well-prepared candidates, for whom their own Board could not provide suitable appointments, might be placed to good advantage, if candidate secretaries of other Boards could be placed in touch with them. We have to-day in the American Friends Foreign Board a number of candidates whom we are unable to place properly. Candidates come to us faster than we can place them. Possibly places could be found for some of them through other Boards.

The use of an expert candidate secretary would have another beneficial result. A very large proportion of our candidates come from west of the Mississippi, and many live where their constituencies do not at all appreciate the importance of thorough preparation for the mission field. Oftentimes their enthusiasm and popular responsiveness lead to the raising of a sum of money sufficient to send them at once to the field. To curb a movement of that kind is not easy for a denominational Board with small resources, easily checked. A secretary who represented in some sense the united church would be far better

able to impress upon such a constituency the importance of making thorough preparation. If we can work out some co-operative relationship, through which a competent candidate secretary or bureau could represent all the Boards, it would be a very desirable outcome, especially for the smaller Boards. Such work requires peculiar experience and training and unusual gifts. If it could be done in the common interest, the churches of North America could well afford to set apart their choicest administrative talent for the important task.

Mr. Turner.—There exists a rich body of experience which can be brought to bear upon the suggestion just made by Mr. Tebbetts. For many years, in the Student Volunteer Movement, the one supreme objective was to get young men and young women to offer themselves as prospective missionary candidates. The Movement thought its work was done when that had been accomplished. The next forward step taken was the organization of mission study classes. This great movement for missionary education, which has become so widespread in the churches, had its origin in the Student Volunteer Movement bands. The primary purpose was to help the young men and women who had decided to be missionaries to become better fitted to undertake the tasks they faced. Soon other Christian students in their colleges said, "This is a good thing. Let us in on it." The mission study movement spread in the way familiar to us, but its primary purpose at the beginning was as I have just stated. We have in our files outlines of mission study, suggestions and courses written in those earlier days by the secretaries of the Student Volunteer Movement and printed in the little paper called "The Student Volunteer."

Another development was the creation of the candidate department of the Student Volunteer Movement to which was called as its first secretary Dr. S. M. Zwemer, now in Cairo, who was in this country at that time. His successor is Mr. Robbins. The primary objective of that department is to co-operate with the different Boards in finding the men and women who have special qualifications to meet special needs and special problems.

But there are definite limitations to the work of such a candidate secretary. No Board is willing to surrender its functions of selection and guidance of its candidates. If I were to put myself in the place of a missionary secretary, I would feel that I was abrogating the responsibility for which my Church had set me apart, if I delegated to any body or group of men and women, however expert, the direct dealing with the candidate whom my Board was to accept and send out. Referring to Dr. Tebbett's suggestion, I believe that the Boards must frankly

face the question, whether the selection and training of missionaries is not of sufficient importance to justify the services of a special secretary. In one of the smaller Boards, this work would call for only a portion of such a man's time. The great issue before us is whether we are going to accept this responsibility and deal with it in adequate fashion.

Doctor White's suggestion of giving each Board secretary a general responsibility for reporting on the candidates of a given district or institution is a plan of co-operation which seems feasible. No secretary would be unwilling to report to the secretary of another Board with regard to the qualifications of young men who wanted to go as missionaries under that Board.

The suggestion he made regarding the use to be made of pastors, professors, and presidents of educational institutions seems to me the most important and most practicable of all. Time spent with such men to prepare them to exercise a wise, sympathetic yet just judgment concerning the missionary interests of their students and of their district or region would be time well spent. Such a far-sighted secretary would have multiplied himself many fold.

Dr. M. G. Kyle.—I have been deeply interested, as a member of a theological faculty as well as a Board representative, in what Mr. Turner said in his excellent paper about the special training that candidates for missionary work should have. In North America this training will have to be secured at theological seminaries and other institutions. Now the problem does not exactly lie with the theological seminary nor with the Boards of the churches. It lies a little further away. The theological seminaries can give the training, but they confront one great difficulty. Nearly every young man who desires to enter the missionary field needs specific training, but there has been no standardization of these needs. The seminaries can furnish the necessary preparation to their students, if the General Assembly, or the General Synod, or any other authoritative body will specify what it desires from them by way of missionary training, and if they will formally declare that all seminary students, whether planning to be foreign missionaries, home missionaries, or pastors, shall take that training. Without some such standardization the theological school is at a disadvantage. It may be relatively easy to provide the particular needs of one set of students, but the next incoming class will have another idea of what they want. Given a standard we can meet its demands. Every seminary in the country would seek to give the necessary training, if it knew what to give.

But we need to get a little further back than the seminary. If students who graduate in theology are to be given adequate preparation for the foreign field without interfering with other important demands of theological training, their preparation should begin in our colleges. Some ten or twenty-five years ago our colleges cut out of their standard curricula those studies which specially pointed to the ministry. When a man came to the theological seminary a few years ago he had been prepared to take up the theological course effectively. He had had a year of Hebrew, a good course in philosophy, and one in ethics. No such preparation can now be anticipated. One of the greatest difficulties in the way of the average seminary is the poor training its students have already had. Too many of the first year men are unused to genuine study, are strangers to close thinking, are really unable to grapple with the demands of specialized training. It is useless to send a man out on the firing-line, however well he has been trained to shoot, if he is able to shoot nothing bigger than peas. He must have had some of these fundamental studies. If our colleges could be persuaded to restore to the arts course Hebrew, philosophy, ethics, and the other disciplines which underlie true missionary training, then we could plan in the seminary to enable men to master Arabic or the history of religion or any other bit of specialized knowledge. The college work would operate as a test, eliminating the unfit. The seminary could then direct with efficiency the studies of those who were looking forward to varied types of Christian service.

Chairman Mackenzie.—We are grateful to Doctor Kyle for these words. I venture, however, to remind him and all present that we held a Conference, last December, on the very questions he has raised. I would greatly deprecate, this afternoon, the taking of any time to consider the subjects that were so fully discussed then. Let us be solicitous in discussing with the Board secretaries the general subject of their relation to the special training of young men and women for the foreign mission field, as set forth in the valuable papers of the morning. To further emphasize those very practical details of organization and administration will be fruitful and interesting.

President Wilbert W. White, D.D.—I am afraid that I ought not to say what I have in mind after your warning, Mr. Chairman, but since I am up, I should like to speak on Mr. Turner's topic, "Can the Ideals of the Board of Missionary Preparation as to the Preparation of Missionary Candidates be Made Effective?" I should like to discuss how the ideals may be made effective. I hope the Missionary Board secretaries will emphasize the importance of two things, viz.:

biblicizing and cosmopolitanizing their candidates. I believe that if we truly biblicize them we will at the same time in large measure truly cosmopolitanize them. In the summers of 1910, 1911 and 1912 I made three trips to the Far East. I spent fifteen months in India more than fifteen years ago, and have been going through these two processes myself for the last twenty-five years. When I realize how narrow I was when I went to India, after I had been through college and the seminary, had taken post-graduate work, and been in a theological professorship for nearly four years, besides one or two other experiences —when I think how narrow I was, how poorly prepared to cope with the cosmopolitan situation in which I found myself out in India, and then when I think of the number of missionaries whom I have met—some who have been for years on the field, some on their way to the field, some on their way back from the field, and when I think how lacking so many of them have been in these two respects, I cannot but speak as I do. As for the Bible, we must emphasize its value for character building, as well as for the message to be given. The most important quality after all in the missionaries we send is character. It requires to be stable, absolutely stable. One of the saddest sights I witnessed in the Far East was a man giving up his missionary work after two or three years on the field, because he was not stable. He had not the assurance that the message he went out to deliver was the true message. He gave up his work, returned and is now in business. We ought to require our candidates to come so thoroughly into contact with the Scriptures that the Scriptures will have a chance at them to make them stable, and in order that they may find in them the springs of spiritual life. Doctor Jowett the other day spoke of Scarborough, that town in Northern England which was bombarded by the Germans recently. He said there was a spring discovered there some years ago —a medical spring. People began to go there to drink the water of the spring, and, as they went in larger numbers, Scarborough developed into a watering place. They built a "board walk"; soon some one came along and built a theatre; then other attractions came. It has now come to pass that most of the people who go to Scarborough do not know anything about that original spring. They go because it is a watering place. The application is clear. In our training for Christian work we are required to give so much time to the concomitants and the residuals that we spend precious little time comparatively on the most important thing of all—getting the message so into the man that he himself is the message; that he possesses it because it possesses him; that he has not only in him a well of living

water springing up unto everlasting life, but that he is also one from whom go rivers of living water.

Reverend R. P. Mackay, D.D.—I was about to refer to that side of the question just considered by President White. We have now a great many men who are fairly well equipped. Speaking for our own Board, we do not send many men who are not college graduates, so that they have a good general equipment, but not always this special equipment which is so desirable. I am quite in sympathy with what has been said about having every man so equipped as to be strong in his position, whatever that may be. I also have sympathy with the view expressed by Dr. Stanley White regarding a man or secretary who shall be the special friend of the candidates. I would like it better if that man could meet young candidates as a friend rather than as a professional secretary. If he is a secretary, candidates are apt to take his word as authoritative; as a friend, he could do much for young men without relieving their responsibility for themselves. A great deal can be accomplished in guiding and stimulating without in any way taking away personal responsibility.

What I want to get at is this: How are we going to regulate our course of preparation, so as to give due consideration and emphasis to the spiritual development of the missionary? Bishop Oldham has just remarked, but it may well be said over and over again, that we are in danger of forgetting the spiritual side of preparation. It is too often taken for granted. Is it not possible to associate with this course of preparation some kind of devotional or other reading that would stimulate the development of the spiritual man along with the intellectual? Spurgeon constantly emphasized this very thing. We cannot leap into full-grown spiritual life; we must grow into it. I think there should be associated with this course of preparation some course of study which would bring out the better side of men, so balancing them that they will see clearly, having a spiritual discernment that will enable them to rightly interpret the truth. We do not fairly interpret the Gospel in our own lives. The Gospel does not get a chance. It is no wonder that it has not made greater progress with such poor representatives. Would Doctor White or the Chairman answer this question? Suppose a student comes up for consideration who has finished his college course. He is a man of approved scholarship, and is all right physically and intellectually. Since he is offering as a candidate, you want by an interview to discover his spiritual strength so as to know him thoroughly. How would you proceed? Of course, you could use a catechism and ask certain questions which he could answer

academically; but you really desire to feel his spiritual pulse and know him as he actually is. There ought to be some way of doing this, for the responsibility upon us in choosing missionaries is very great. We feel our own inadequacy every year, and would like to know if there is some way in which it can be rightly done, how to be assured that this one is the man we really want.

Dr. Stanley White, D.D.—I do not believe there is anybody in this room that would be able to get so quickly at the spiritual pulse of a man as Dr. Mackay. I do not know of any problem that is harder to solve in talking with young men than to discover just how they stand in this respect. You cannot come to a deliberate judgment until you know a great deal more than general questions can reveal. You have to feel your way with a candidate of that kind. In general it has seemed to me wise to lay great stress in dealing with a man, first upon his relationship to his God and then on his motives, before entering into other questions. We do not wish to send out a man unequipped in spiritual life, no matter how well equipped he may be intellectually. He should not enter missionary service, unless he is sure that he has received his call from God and is going to devote his life to Him, whether he remains here at home or goes to the foreign field. The question we should put first and primarily is, "Are you going to lay your life before God to be used of Him in the place where He wants you to be?" If you start in on that plane, you will quickly discover from the answer of the man, whether his character is superficial or whether his purpose is rooted deeply. Such a question, however, as the Doctor has asked is one unanswerable until you have been next to a man and felt his personality. It is not, after all, what he says that you study; it is the whole attitude of the man. His grasp of the mission problem is only one test. His conception of Jesus Christ is the surer and more decisive one.

Dr. Patton.—I am sure this problem of true spirituality impresses itself upon all of us, and none of us would think that any amount of special training could possibly be a substitute for it. Let me suggest, however, that religious fervor cannot be a substitute for special training. Is it not true that one of the tests for spirituality is the willingness of the candidate to develop the patience, to endure the toil, and to make the self-sacrifice involved in gaining thorough preparation? I am afraid there is something the matter with the candidate who wants to take short-cuts. I am afraid there is something the matter with his spirituality. We cannot put the old test of self-sacrifice upon him. When missionaries went out long ago they never expected to return.

They said good-bye for once and for all. To-day they cannot pay that sort of cost. But there are other tests, and I think adequate training is one of them. For example, if a man is not willing to raise the whole level of his missionary career by foregoing marriage for a few years in order to pursue post-graduate studies, I think there is something lacking in his character.

Dr. Endicott.—I suppose, Mr. Chairman, that it might be an advantage, if at every meeting we held we should recite the Apostles' Creed, or something like that, to reassure ourselves that we were always sound in the faith. We certainly feel all the time a little afraid lest when we talk education somebody shall say, "What has become of your religion? Are you forgetting that?" I think we ought to be able to assume that we would not be meeting here at all, unless we felt the religious significance of what we are doing. We are here to consider the sending of missionaries to preach the everlasting gospel. That is always to be assumed in such a gathering, and I take it for granted that we are not appointing missionaries who have had merely an academic knowledge of the gospel, but men who have been personally called of God, and then have been thrust forward in the Spirit to be leaders of His in the foreign field. I think we ought to take all that for granted. I fancy we have left a little aside for a while the question of getting this new programme of ours on missionary education made effective. You will remember that the subject which Mr. Turner presented was, "Can the Ideals of the Board of Missionary Preparation as to the Preparation of Missionary Candidates be Made Effective?" Now it may be that he exhausted that; at least, as I have understood it, the discussion has turned to the very different question, "How can the Boards keep in touch with the volunteers of our institutions?" These are related questions, but I think to-day we ought to keep to the other theme, namely, of getting this higher standard of missionary training actually endorsed here and having the Boards represented here come to see that it is useless to send out half-trained men. We are not forgetting that men who had no such scholastic preparation one hundred years ago as men may have to-day nevertheless did good work. And we are not forgetting that they had great men in those old days. We remember Livingstone and Carey and many other great men, and we still maintain that, if we had to make our choice between men like Livingstone, even if straight out of the weaver's shop without any college training, and men who have had that training only, we would take the men of the Livingstone type. But to-day the situation on the foreign field and the situation at

home is such that we should not send men to whom we have not given the very best training of which our institutions are capable. I sympathize with Canon Gould's position that it is not necessary for anybody to put these candidates under guardianship. The responsibility must be squarely laid upon the student. He must determine whether God has called him to foreign service and whether he is ready to pay the cost of splendid service. If he is in doubt, let him go, not to a secretary, but like Paul, out into the wilderness for a year or two. He will come to the knowledge he craves.

Dr. Gould.—I might say that I would not entirely approve of everything which might be done in the way of advising students in this matter. When a student comes to me, as one did recently, who was nearing the end of his course, and says, as this one said, "I am in the greatest difficulty. I do not know whether I shall go to the foreign field or remain at home," I said to him, "That is a question concerning which I will not take the responsibility of intervening between you and God. You must thresh that out between yourself and your Master. When you have decided, come to me with regard to the question of special preparation and general preparation."

Regarding general and special preparation we are all agreed concerning the necessity of both. The point of discrimination is where the one should begin and the other leave off. I am firmly of the opinion, as the result largely of thirteen years' work in the foreign field, that we should require the highest general preparation that we can possibly obtain for our candidates. A man who is so weak-kneed in the university that he is willing to take short-cuts will not shine in the attempt to learn Chinese or Arabic in the foreign field. In my recent visit to our foreign fields, the head of one of our missions, a most devoted and experienced man, speaking of a recent arrival, said, "I doubt whether that man should have been sent to this mission." I said, "Why not? Has he not devotion?" "Yes; he has." "Has he not perseverance?" "Yes; he has perseverance." "Has he not spiritual power?" "Yes; but he is not a university graduate, and therefore in approaching students they are apt to ask what are this man's credentials to preach this message to his own people in his own country." If he has not won those ordinary credentials, he is placed under a serious handicap in presenting the message in a new atmosphere to the student class of another people.

There is an important matter to which Dr. Patton led up this morning, that of the relation of special preparation to the first years on the field. It was my lot—rather a sad one—to send home on medical

certificate more than one woman missionary, because she had broken down under the pressure placed upon her in the first two years in the field, while learning a difficult foreign language, for which she had received no special preparation. Women are more conscientious, as a rule, than men, particularly in the matter of learning a language. They also have to learn it under difficulties that men do not encounter in a like degree. They are in strange surroundings; they cannot always take the healthful exercise that a man is able to take; consequently, the pressure of these new conditions is most acute at the most critical time in their career. I venture to make the prophecy that if one thousand medical certificates sending women missionaries home were critically examined and the causes relentlessly followed up to their sources, a very large percentage of them would be found to have been the outcome of the first two years on the field spent under the pressure of learning a foreign language.

Therefore, I maintain that my two declarations were correct. First, a high standard of general preparation is a test of character. The average candidate must be confronted by the highest possible conception of the greatness of the task to which he is appointed, and the consequent necessity of equipping himself in full armour. Then, if he does not flinch, we can wisely suggest a further training, saying to him, "Your field of work is there; for it, in our judgment, you require some special preparation; we are sending you to the institution which will give it to you." I am advising our Board, as a matter of routine, to send every missionary for a course of special preparation before letting him go to the field. I went out with an ordinary course in medicine to a tropical country. I spent a term there and then went to London to the special school of medicine. On the field I realized my lack of special preparation—not that I had taken too much general preparation; but that I needed, also, the special preparation obtainable at that school. I would have welcomed the judgment of a friendly adviser as a candidate. I am sure, that, as a rule, our candidates to-day will gladly follow expert advice.

Chairman Mackenzie.—Perhaps you will allow me to say a few words so as to summarize, from the point of view of the Board of Missionary Preparation, some of the more important impressions made upon our minds to-day. In the first place, it is of great significance that our Boards are now concerned directly with the subject of education. The more we make a survey of history since the rise of modern methods of education, or history as it is being made at this hour in Europe, the more we realize the almost immeasurable power of system-

atic education. Whether we turn our attention to one of the greatest and most powerful agencies in the world, the Society of Jesuits, and note the extraordinary, patient, prolonged, thorough, minute process of training that every member of that Society has to pass through, before he can be counted as its agent, or whether we study the attention given to education in Germany in every department of her public, civic and military life, which has enabled her to wield the tremendous force that is astonishing and appalling the whole world of to-day, we have in these two instances the most remarkable tributes to the infinite power of prolonged, patient, minute, unwearied education. I cannot get away from it. Given a social movement that is based upon some principle and with a life behind it, it will be found to possess a certain initial momentum of its own. If we add to that a mere smattering of education, a little above the average, we have scarcely increased its momentum. But give to it the leadership that results from the severest, most perfect and prolonged system of education that you can give to those who are to carry it on, and we multiply its momentum beyond all calculation.

These principles apply to the missionary world in an extraordinary degree. I cannot get away from the fact that the great Conference at Edinburgh brought us all, all of the missionary Boards of Europe and of North America, face to face with this great question. It compelled us to consider anew how we were training our missionaries, because the Conference was itself confronted with the fact that the whole world is training itself on new levels of educational power for every purpose with which combinations of men can be concerned. Therefore, the missionary agency must apply its thought with unprecedented diligence and wisdom, patience and sacrifice of means to this task of education.

Now, of course, I agree with those who think all this would be useless without the power of the Divine Spirit. I do not quite see why we should have to say that. We who worship God and believe in Jesus Christ are consulting about the power of the message and the gospel of salvation. There is nothing but that; all else is for that. Just let me say here that I have been deeply stirred by the constant references to the great missionaries of the past. I was so thankful that Bishop Oldham should have once more let us remember them with gratitude and wonder. Men who went out with almost no education became giants—such giants did they become! But there must have been some reason or method in it. It did not happen by chance. There must have been something behind and within their circumstances to account

for their stature. The men we are sending out to-day are just as able as they were; but there must have been something in their circumstances that made them great men.

If I know anything about the matter, I have identified two conditions as being peculiar to their circumstances which gave them particular training that lifted them to those high levels. In the first place, every last man and woman of them went out and lived where they never heard the English language for years. They lived in an atmosphere where they had to let the whole life and language of the people, as it were, soak into their own minds. The very fact that they were often pioneers in mastering the intricacies of grammar and even in committing a language to writing, that they had to do the work of translation, that they had to break a linguistic pathway as pioneers for those who followed them, gave them a mastery of the language that very few missionaries of to-day are able to obtain. It was because they went out and lived with the people that they mastered the language and became thoroughly conversant with the life of their people. Now we send a man out to a station and say to him, "Do not leave this missionary family, or compound, or station, or go out among the people, until you learn the language." That was not the way it happened with Livingstone, Morrison and Carey, when they went to the foreign field. Our young people to-day are kept where seven-tenths of their time is spent in English-speaking homes. Magazines are sent to them by kind people at home. At the table they talk about English or American affairs in the English language. They live in the secluded influence of the missionary family, and are slow to become absorbed by their task.

The second great reason is: that these early men and women by the very force of circumstances concentrated upon a narrow field of work. No man ever became a great man who tried to do too many things. One of the influences that is at present deteriorating our ministry at home to-day is the attempt to do twenty things instead of three. We know that the great preachers who are leading the churches in the United States refuse to do the other seventeen things and stick to the three. It is the concentration upon a few important tasks that marks the men of force. When we send out missionaries to-day they go out into big organizations. We are bound to rejoice over the immensity of the work; but too many missionaries attempt to do on the foreign field whatever ministers are attempting to do on the home field. They strive to achieve twenty things instead of three. That belittles them, keeps them low in mental and spiritual stature. When the men and women of the unhappy days of the past had just two or three things to do and

to think of morning, noon and night, God made them great from that fact. In connection with this question of spirituality, then, let us remember that if the young man or young woman has gone through college, and through the seminary, and is ready for appointment, there has been but slight opportunity for this wonder-working concentration of his life and purpose and spirit upon one supreme end. His time of spiritual strength is, in most cases, still before him.

Let me declare from my own brief experience in connection with the Kennedy School at Hartford—and Doctor White and others will say exactly the same thing—that nothing seems to deepen the spiritual life more than the united concentration upon the task of special missionary preparation of those who are on the verge of exile for Christ's sake. To fill such candidates with the ideals of their calling, to ask them to study more closely and intimately than ever the meaning of their life programs, and to do this even through the mastery of a subject like phonetics, so that they master it because they are going to preach the unsearchable riches of Christ with efficiency, is a joyful privilege. They are reviewing Christian doctrine in the light of preaching Christian truth to the heathen world. They are resurveying the Bible, because they are going to carry the Bible to a people to whom they will have to interpret its deep meanings. Let these studies go on in the atmosphere in which the whole body of students in such a school lives, and you have done much toward deepening the spiritual life of each student.

The question of the support of such students has been referred to to-day. The suggestion has been made, as it is very often made, that they should not be treated any differently from other people. But how easily the Church allows itself to condemn itself for what is really commendable. As a matter of fact, there is not an institution in this country which claims young lives for service and use in its own interests that does not deliberately support them in the time of their preparation. There is an economic and sociological fact involved, that people are very apt to forget, namely, that through the college period every one recognizes that individuals and parents are primarily responsible. Scholarship aid is rightly reduced to a minimum. It is felt that, on the whole, either parents should support students or students support themselves. But on graduation they have reached the productive period, and are able to become self-supporting. Fathers and mothers, who have toiled and sacrificed and bled to bring their boy or girl through a college course, have a perfect right to say they cannot do anything more. Economically and socially the student stands on the threshold of responsible life.

What happens in the academic world? Universities found, a few years ago, that they must get young men and young women to consecrate their lives to an academic career. What did they do? They freely established fellowships. Princeton has a graduate school with one hundred and fifty or one hundred and sixty men, every one receiving from four to eight hundred dollars a year, so that they may give themselves to study. Harvard advertises scores of liberal scholarships and fellowships to young men and young women, who would become graduate students in that institution. The university world must have young men and young women who are fitted for its tasks of leadership, and they know that when the college period is over and the productive period of life has begun, that they cannot expect such choice young people to put in additional years of study without support. It is a plain, fundamental fact.

Take the manufacturers of steel. They want college men. One of them was telling me the other day that the great Steel Trust is establishing schools of training in its own interest. It pays a salary to a certain number of college students to go into these schools and study until it can be shown whether they are the right people for steel work. If they are not, they drop out; if they are, the Trust promotes them rapidly, even sending them to the far corners of the earth. But during the time of special missionary preparation in the great gospel of steel it supports them. I could go on giving many other parallels.

Wherever an institution demands college graduates, who are to prepare for a life of service, that institution must support them in the course of their preparation. Why should not Missionary Boards do this? It costs much less than paying the first year's salary on the field. Why not see that the candidates have a chance for special preparation, before they enter their active missionary life?

Our great solicitude as a Board of Missionary Preparation is that the Boards themselves should more deeply study and more directly undertake this work of special missionary preparation. I do not know of anything that has convinced me of this more than Dr. Stanley White's testimony as to what happened in Kansas City, when he asked at that one meeting of students for the privilege of corresponding with any who needed counsel and met a response from one hundred and fifty. That invitation gave him the opportunity of his life. He has discovered a great hunger amongst the students of America. He has discovered young men and young women who are ready to give themselves body and soul and spirit to the service of Christ on the foreign

field. They had intelligence enough to know that they ought to be specially prepared, and they wanted Doctor White to help them. The question is simply whether the Boards are ready to do their full share of the task .

An active and generous response will repay them a thousand-fold in missionary efficiency. My brief but practical experience makes this certain. I have known more than once a student who, had he not gone to the missionary school, would have been out on the field, to exclaim, "I hardly knew what it was to live the Christian life." That bears witness that the time of special preparation had been a time of the revelation of the grace of God and of the revelation of a personal need. I have witnessed the discovery of physical defects, such as those to which Doctor Gould referred, which would have spelled disaster on the field and which the Board could discover only by close supervision for a period of time. I have known individuals to discover that they were not intellectually prepared, who were just about to be sent out by their Boards, who would not have learned this, if they had not come to just such a school. I have known one student after another to have life enriched in every way, and even to have health saved by the experience incidental to and necessary to a course of special preparation.

I am fully persuaded that there should be a strong effort on the part of each Board to secure an early assignment of their candidates to particular fields. There will always be exceptions, but the exceptions occur anyway. No decision should be irrevocable. When a Board says that this young man or young woman should go to China it does not at all follow that the candidate has lost all the time spent in preparing for China, if later he is sent to India. To be prepared for a special field is better than to be prepared for no special field, even if at the last moment the destination must be changed. There is a great advantage in a special course of preparation that fits for any field. If China had been studied a great deal and the candidate goes to India, the intensive study of China will not have been wasted. These are difficulties in a policy like this, of course, difficulties incidental and occasional. Some difficulties will arise again and again, and some will never be completely obviated. But our Missionary Boards will certainly find an increase of satisfaction, of assurance, of efficiency, of delight over the quality of their candidates when they see them, after a year or two years of special preparation for some direct field, undertaking with new intelligence, new concentration, and with every particle of their early consecration, the work of Christ abroad.

HOW CAN THE MISSIONARY FURLOUGH BE MADE TO CONTRIBUTE TO THE INCREASE IN EFFICIENCY OF THE MISSIONARY?

Reverend Charles R. Watson, D.D.

I have brought this package of papers, not to read them, but that you may realize that you are now to be addressed by one hundred and ten missionaries, who in these papers have given their views. I am slightly embarrassed to know the immediate object of our discussion. I had taken it that we were here as a Board of Missionary Preparation, meeting with Board secretaries to discuss how Board secretaries and officers may realize the ideals that have been worked out under the auspices of the Board of Missionary Preparation. I cannot, however, altogether assume this afternoon that you all have read and carefully studied the reports that gather up the ideals of the Board of Missionary Preparation, so as to proceed at once to discuss the machinery that is necessary in order to work out these ideals. I wish, consequently, to emphasize the importance of looking after the missionary while he is on furlough.

Four circumstances seem to me to give importance to this subject. In the first place, we are dealing with tremendous life and money values. From the United States there are on foreign fields some eight thousand missionaries. The average furlough period coming around every seven years brings back to this country for their furloughs over eleven hundred missionaries every year. Since the furlough period of most of them extends to fifteen months there is a still larger number at home at any one time; hence we are dealing with a life value represented by more than fourteen hundrd years. What does that mean from the financial point of view? We in North America have invested over half a million dollars in the support of these missionaries while at

home on furlough. If we include in our survey the Christion missionaries of all the world, we will see that our discussions have to do with life values representing twenty-six hundred years and over a million dollars of annual expenditure. Surely we ought to look carefully after the expenditure of so much life and money.

Another consideration is that great gain is possible here, at very little additional expense. We are now involved in a measure of expense. Let me give you a concrete illustration. Here is a married couple from India. The Mission Board invests in their furlough seven hundred dollars for travel to bring them home and seven hundred dollars for their return to the field, and, on an average, one thousand dollars for furlough salary, or a total of twenty-four hundred dollars. We spend that money. Have we raised adequately the question, whether we are getting the worth of twenty-four hundred dollars out of the furlough period of that missionary couple? Now, by adding just a little more money, by making certain adjustments, also, and working out certain ideals, I believe we can make that twenty-four hundred dollars count tremendously for efficiency in missionary service.

Another consideration is that we have the example of the modern business world and the modern educational world to stimulate us in turning our attention to this phase of the missionary's life. I fear we have too much, as Board secretaries and Boards, considered the candidate up to the time when we have accepted him and then have let him go his own way. Not so does the educational world; not so the business world. The educational world has its summer schools and conferences. The business world has its classes, not for men who are candidates for appointment, but for young men and for older men who are under appointment. So we, recognizing that life ought always to be a development, should not think that the efficiency of a missionary must depend solely upon the education with which he begins his life, but should

recognize that it is possible to make additions to his equipment through further training and further instruction while he is in service, through the use especially of his furlough periods.

The fourth consideration is that this subject has been too greatly neglected. The missionaries themselves testify to the fact that they have had too little to guide them in the uses of their furlough. Can you name any books or leaflets upon the subject? Doctor Brown has a book on the foreign missionary that has a chapter devoted to it. Dr. W. B. Anderson has a leaflet on what the missionary should do and should not do when at home on furlough. But where is there an adequate body of literature? We recognize that certain Central African tribes are not wholly ignorant because they have a considerable body of folk lore. On this subject of the furlough we missionaries have much folk lore, and therefore some intelligence, but we need to have the matter worked out carefully in a body of leaflets and suggestions.

Notice now *the conditions that face us,* as we deal with this subject of the missionary furlough. We want to deal with the hard facts of the missionary furlough. We cannot provide for cases that are manifestly abnormal. In our plans we must deal with what is ordinary and normal.

The first condition with which we have to reckon is the frequency of the furlough. On the average a furlough period seems to come at the end of every seven years. There are, of course, Dan Crawfords who stay in the heart of Africa for a decade or two, and others come back from particularly dangerous fields every few years; but, on the average, the furlough comes around every seven years.

Another factor with which we have to deal is the length of the furlough period. To be sure, there are some who, as one missionary reports, believe that it is unnecessary to have an extended furlough, and that when one has crossed the ocean on his way home,—being a good sailor, of course,—he

ought to be ready to go back by the next steamer. As a rule, however, the missionary furlough seems to reduce itself to a year and a quarter, beginning in the spring and continuing until the fall a year later, that is, a year and a summer.

Still another factor is the furlough allowance. This question is of vital importance. The average for the missionary couple seems to be nine hundred or a thousand dollars.

Another factor that affects the problem is the location of the missionary, and this, of course, means anywhere in the country, but usually at what the missionary calls "the home center."

Facing, then, these conditions and endeavoring to deal with them, we have to reckon, in the next place, with *the purpose of the furlough.* What is the purpose of the furlough? There seem to be in the minds of missionaries five definite objects of the furlough period. One has to do with the body, which needs physical upbuilding. Another has to do with social life, the meeting with friends, relatives and children. The third has to do with the mind, which craves intellectual development. The fourth has in mind an increase of spiritual power. The fifth and last objective is the cultivation of the home church.

We will hardly need to make plans for the social life of the missionary. He will make those plans. The other four objectives come fairly within the scope of our discussion of the furlough period. Which of these four should be given precedence? If there were a possibility of getting the judgment of this body, I would value it; but, no doubt, your answer would vary very greatly. You may be surprised to know that the one which seems to loom largest in the minds of the missionaries is the one mentioned last. They seem to think that when they come home it is their business to cultivate the home church. As a matter of fact, the majority of them do give the bulk of their time to that task. It is going to be necessary for us, in working out the proper use of the

furlough period, to decide in our own minds, and in conference with others, the relative importance of these four objectives. I will consider each in turn.

First, *the use of the furlough for physical upbuilding.* The first question to be considered in this connection concerns the time that should be given to physical recuperation. Replies seem to indicate that the first part of the furlough period, when the missionary reaches home in the early summer, is the best time for recuperation and that it should be reserved for that purpose. Of course physical recuperation may often accompany social joys of visiting among relatives and friends. But how is the missionary to determine how much of his time shall be given to physical recuperation, and what kind of recuperation he should have? A great many Boards already have this matter well systematized. They require every missionary on arrival to go into the hands of a competent physician, who answers three questions:

(a) Does the missionary need special treatment of any sort while at home, on furlough?

(b) If he does need such attention, of what sort is it and where shall he get it?

(c) Is the situation so serious that after having the treatment he should have another examination, or will it be sufficient to prescribe a course of treatment, and assume that it will achieve the desired results?

Quite as important as a medical examination in America at the outset of the furlough may be the establishment out yonder on the field of a medical advisory board which will examine the missionary, before he comes home on furlough, furnishing a written statement to be given to the examining doctor in America.

Again, how shall the missionary be enabled to get the needed treatment for his body, which will make his furlough period count along physical lines? Many Boards have a rule that the missionary's expenses for such special operations shall be cared for by the Board. The practice seems both natural and wise. It is ill-advised to send back missionaries

who are not fit physically. By providing them medical expenses during a furlough, we may save the far greater cost of bringing them back home again before the next furlough period is due.

Passing from the physical to *the intellectual value of the furlough* the question arises, Who shall select the work in which the missionary shall engage? The Board in America rarely knows enough about the missionary individually or about his work on the field to give very valuable counsel in this matter. The mission on the field may do it in cases where the missionary is planning so specialized a task that the mission wishes to set him apart for special training for that particular work. But most missionaries have no such special commission. It falls largely to them to decide what line of special training they shall take up. At this point, however, the Board in America may help greatly by indicating where the missionary may go to get what he wants. He comes to the United States ignorant concerning available educational institutions for the particular training he has in mind. It is a question, also, of convenient locality, so that he need not be wholly separated again from his family. The Board of Missionary Preparation will be of assistance both to Boards and to missionaries in this matter.

Dr. Mackenzie has anticipated in part what I intended to say on the subject of financial provision. If financial aid can be justified in the case of those who have not yet received appointments, how surely we ought all to agree that when the missionary is once in the employ of his Mission Board, it is wise and right to provide for the training which he needs. I am glad to say that many Boards have already established funds, or made individual allowances to their missionaries for this purpose alone, not as a part of a furlough salary, but to take care of the expense of tuition, sometimes paying also the costs of railroad travel during the period of study.

Thirdly, *the use of the furlough to increase spiritual power.* My plea is that we regard this subject as worthy of careful planning. Have we not too often dealt with the operations of the Spirit of God as the African deals with magic? We must discover the laws of the Spirit of God and work along the lines of those laws in securing spiritual development. Spiritual quickening is the one thing that we expect to happen to a man; but it does not happen unless certain conditions are fulfilled. It will be worth our while to study the conditions that need to be fulfilled in order to give the missionary spiritual refreshment while he is here at home on furlough. It is saddening to discover that some missionaries go back to their fields absolutely disappointed, disheartened with the outlook for Christianity. When this happens, it is usually because through lack of funds they have been unable to reach places of spiritual inspiration in our country. It seems to me to be an obligation resting on our Boards to give to every missionary, before he returns to his field, the opportunity of going to some of the great centers of spiritual power.

It is interesting to note the various experiences which missionaries have found spiritually helpful. One emphasized the restfulness of worship in the sanctuary in a land that is Christian. Others again testified to the value of attendance upon General Assemblies and Christian conferences. Others have mentioned summer conferences; still others of the Laymen's Missionary Movement and its work and the reflex blessing upon their own lives, as they went forth to speak in its campaign. Many inquire why should we not have a great central missionary gathering in this country during the summer? Such a gathering might become for missionaries in America what Keswick is in England. We need something on the one hand ministering to the deepest spiritual life and characterized by perfect sanity, and on the other hand marked by the missionary and world outlook.

Finally, consider *the use of the furlough in the cultivation of the home church.* One missionary tells us that during his first missionary period he spoke two hundred times, that on his second furlough he spoke two hundred and thirty times. He was not, therefore, altogether sure when he could bring in special educational work and other pastimes. Nor was he quite sure what opportunity might be afforded for rest with a schedule like that. As a result of all that I have read in letters of missionaries I have come to feel that somehow the burden of continuous speech ought to be lifted altogether, or, at least in great part, from the missionary. I believe it can be lifted without loss. Much of such activity is wasted; we can achieve as much and probably more by a wiser scheme of guidance and correlation. Each Board ought to maintain a bureau for the direction of such missionary effort, and sometimes for its repression, for not all missionaries are gifted in this matter of addressing the home church. Guidance will mean very large use at critical times and places and not, as now, the response to any invitation that may happen along. It will also mean the rescue of the missionary from many abuses, which he is accustomed to quietly endure.

Now to emphasize the other portion of my message, *How shall we realize these ideals?* I have only four suggestions of what must be brought into being to accomplish this. First of all, we must work out more clearly our ideals with reference to the use of the missionary furlough. Many suggestions have already been gathered from missionaries regarding the use they have made of their furloughs. But many more testimonies are needed. Missionaries should likewise tell us the specially advantageous uses to which the furlough can be put. We need to work out a body of leaflet literature on the subject of the furlough.

We need also to provide the schools for the training of missionaries along lines that are needed. These schools must make special adaptations, even where they are missionary

training schools, in order to take care of the missionary who is at home on furlough. He does not stand where the candidate stands. The adjustments of time are quite important, since the missionary on furlough cannot give at the most more than four or six months to study, with a normal period of furlough and with the normal requirements of physical recuperation. We need, therefore, to plan adjustments of existing institutions to the needs which they will realize.

In the third place, we need to work out a financial provision. The financial outlay will not need to be great, but it will be imperative. In view of the returns, we will be justified in investing a small amount in addition to our regular investment in these missionaries on furlough.

The fourth suggestion is of greatest importance. It concerns us as Board secretaries. We should establish a special department for the missionary furlough. A plea has been made for a separate secretary and a special department in every Board to deal with the missionary candidate, and now I suppose you will gasp, when I ask for a special secretary and a separate department for the handling of this question of the missionary on furlough. Of course, I am only asking that of the large Boards. I represent one of the smaller Boards, and I know what it is to keep different departments of a Board's work in as many different pockets of the same vest. There is a very real value in establishing a distinct department. It lifts a matter out of chaos into order. It establishes principles. It sets up a new file in the office. It gathers together in the working library a little material which relates to the subject. I therefore plead with our Boards and our Board secretaries for the establishment of a department to deal with the missionary on furlough. I plead for that, because I do not wish to see rigid rules enacted with reference to the missionary on furlough. He is too human. His conditions are too diverse to make it possible to have rules that will be worth much; but where there is a

department, one man connected with the Board dealing with another man who has come across the sea for the first time in seven years, the two will meet and something worth while will result. Missionary values undreamed of will be reached in the lives of these eleven hundred missionaries who come on furlough every year.

IN WHAT WAY CAN THE BOARD OF MISSIONARY PREPARATION MAKE ANY CONTRIBUTION TO THE PROBLEM OF INCREASING THE EFFICIENCY OF THE MISSIONARY ON THE FIELD?

BISHOP WILLIAM F. OLDHAM, D.D.

I have had no opportunity to make an investigation as extensive as that which Dr. Watson has given to the matter of furloughs. I have consulted such missionaries as were immediately to hand, and have drawn upon my own general knowledge of the conditions on the field.

In considering the missionary at work, we should think of him, first as a Christian man and afterwards as a Christian worker. I am thinking of him first as a spiritual being and then as a missionary at work. The missionary differs from the pastor at home in the fact that he is not placed in the midst of Christian surroundings. He hears very few sermons. He does not often meet with his fellows in prayer meetings. At the great centers such gatherings are possible, but most missionaries do not meet with men of their own kind in great religious conventions. They do not have access to groups of like-minded men, except at long intervals. Many a missionary is placed where he ceaselessly gives out yet receives but little from any course, excepting the open heaven above him. He is pressed by thronging duties under unfavorable climatic surroundings, and even finds the time set apart for cultivating his devotional life largely invaded.

Often such a man feels spiritually starved and longs for spiritual refreshment. The missionaries listening to me know that I am but faintly etching this picture.

Can we do anything to help these men and women? What can a Board of Missionary Preparation do to help? Now I look upon the missionary as a spiritual worker, through whatever channel his special activities are pursued,—whether he is an ordained minister engaged in direct or indirect evangelism, a teacher, a medical, or an industrial missionary. The following suggestions seem pertinent to me. This Board might act as a remembrancer of the Boards in naming from time to time particular books, well calculated to conserve the spiritual life. I am thinking of the opportune book or two to be named at any given time, as, for instance, a generation ago, when Andrew Murray of South Africa began to write, his books became a great blessing to the missionaries who discovered them. Some of S. D. Gordon's earlier books or a book like Professor Denny's book on the Atonement are in point. I was distinctly refreshed as a missionary by reading that great book. Take Dr. Mott's latest book, "The Present World Situation." It will fill a wearied worker with fresh courage. The Boards have no time for a service of this sort, but by setting somebody apart to be on the lookout for such books and to give notice concerning them to the folks in the field, the Board of Missionary Preparation would render a real service.

Let this same man list the issues of particular magazines which, from time to time, contain articles calculated to deepen the spiritual life, as, for example, "The Record of Christian Work," published at Northfield, that magazine which at particular times is so very heavily freighted with good things, especially the issues that describe the great gatherings there; or "The Sunday-School Times," the front page of which was recently described to me by one of the greatest laymen I know as the most vital page he had read in ten years. I

would even suggest that the Boards be asked to send copies of special daily papers, such as are being published in Philadelphia at this time. The mere reading of great stirring revival movements moves a missionary. He may possibly be moved to indignation with regard to oddities, or he may be moved to rejoice, because the grace of God manages to reach men in spite of defects and extravagances. I very distinctly remember the impression made upon me by the reports of the Welsh revival, as they came to us there in India. We did not know a single man engaged in the work, but we felt something of the stir of the Holy Ghost.

Let me further suggest, as a stimulus to the inner life of the missionary, that a personal letter be written, say once a quarter, by some trusted man who would gladly serve as a kind of spiritual friend of the man in the field. I am not talking chiefly of the missionary when he is young. I think every missionary listening to me knows the value of having even a single correspondent who writes about the deeper things of life.

My last suggestion on behalf of the individualized missionary is that we enlist a special group in intercessory prayer for him. The importance of this is beyond measure.

But how are we to help the missionary as a worker? I asked a dozen missionaries what they would advise. I condense their replies. One was that we should secure for the missionary, when he first reaches the field, an opportunity to achieve the language. Recalling the remark of Canon Gould this morning, let me say that one reason for the breaking down of so large a number in their early period of service on the field under the pressure of language study has really been because, in addition to studying the language, they were attempting to carry all kinds of duties. This matter of language is one that this Board of Missionary Preparation should work at with all the Boards, and especially with the women's Boards, for women must be more

careful than men under the climatic conditions of their work. Let us, then, persevere until we have secured for the missionary a good chance to get the language which he is to use, before he settles down to the steady pressure of his missionary career.

Again, they ask that we select for the missionary an occasional book of sermons. I know the average pastoral aversion to books of sermons; but I am not talking now of people who have rows of such literature on their shelves. The missionary will appreciate an occasional book of noble sermons, dealing with the foundation questions of the Christian faith, or with the vivid aspects of Christian experience. These are the two directions in which the missionary chiefly desires stimulation. Whenever a returned missionary comes to New York and has a Sunday to spend here before he goes to his home, if he comes to me and says, "What shall I do to-morrow?" I always reply, "Go to hear Doctor Jowett." I am a Methodist, but I know that Dr. Jowett will deal with one or the other of those two great types of themes.

For the educational missionary, a suggested list of the best and most recent professional literature and one or two of the most valuable journals, a list revised from time to time in consultation with the chief educationalists of this country would be very helpful. Medical and industrial missionaries would appreciate similar action.

An effort might be made to secure for each of these workers or for each group at least one good journal and a book or two each year as Christmas gifts. I am told that some Boards already suggest a variety of good literature and make a special allowance for its purchase. The combination of advice and the money to make it effective is quite important. Possibly donors could easily be related to an individual missionary.

In the next place, to some of the mission fields, where large groups of missionaries are accustomed to get together dur-

ing the summer, as at Peitaiho and Kuling in China, or at Kodaikanal and Darjeeling in India, there should be sent well-equipped men with strong messages. Keswick once followed this plan. It sent F. B. Meyer to us, and what a treat he was! He came, as he said, bearing messages to the missionaries; but the religious life of the whole land gathered around him. I myself saw more than fifteen hundred English-speaking Chinese, crowded into the town hall at Singapore to hear Meyer. He preached so powerful a gospel that I saw scores of those men afterwards gathering into little groups from week to week to talk over his message. Among them were Chinese merchants as well as students. When he met the missionaries he dismissed preaching and began to unfold the treasures of the Book. Such inspiring opportunities mean much to all missionaries.

At these central gathering places provision might be made for missionaries to gain a deeper, more appreciative acquaintance with the languages of the country. Every missionary I have talked with has said that such a graduate opportunity would be a great help. There should be not only preparatory schools for the opening of the missionary's career; but there should be an advanced language school from time to time in the same center where men might attend.

At these same centers reference libraries might be created containing the best books with reference to that field and to the various lines of activity in which the missionaries are engaged. Such libraries, kept up to date, would be of unique value.

In conclusion let me suggest that the Boards endeavor to secure a definite body of praying Christians who will make the missionaries during their exile from home the special subjects of their prayers. I am told that some Boards attend to this in different ways. Some missionary Boards have missionaries catalogued in prayer calendars and have

groups of people specifically praying for them all through the year.

Such suggestions as I have made would apparently be feasible without the creation of any new department or the addition of another secretary.

THE DISCUSSION

Dr. Baldwin.—I am heartily in sympathy with what has been said about promoting the efficiency of the missionary. It seems to me nothing is too costly that will accomplish this result. We are pretty poor business men, if we are not willing, having invested a large amount of money in salaries, passage money, and all the expenses incidental to seven years of missionary service, to use a small additional sum to help a man meet deficiencies he has learned to recognize in his work as a missionary.

I am reminded of one man who has discovered that he knows nothing about keeping books. He is now establishing a large industrial work, and it is absolutely necessary that he should keep an accurate account of everything. He writes in distraction that he has been trained in theology and preaching, but not in bookkeeping. When that man comes home, he should go to a business college and get thorough instruction in accounting, no matter what time it takes. The little it would cost should gladly be met by his Board, because his expert knowledge of bookkeeping will greatly increase his efficiency on the field. I think our own Board is in full sympathy with this conclusion. Of course, each case must be settled upon its merits.

A man learns something about himself during his first term, if he is worth anything. He learns that he lacks certain things. We must discover his feeling, advise with him, and bring his case before the Board upon its merits, always realizing that whatever expenditure we make to supply that need will be quite worth while, because of the increase in his efficiency that will result.

Dr. O. R. Avison.—I would like to contribute to this discussion several items out of a missionary's experience. Reference has been made to the fact that it is a legitimate use of funds to enable a missionary candidate to secure the training essential to his largest usefulness on the field. In Seoul we are specializing in medical education. Planning to establish a dental department, we needed a professor of dentistry. Few mission Boards have recognized such service, but our

Board consented to send such a man out to the Severance Medical Institution if he could be found. For a long time we have searched for the right type of man. We now have one with the right fundamental training, but he needs to be made efficient in the teaching of dentistry, especially in its modern development. Would it not be proper for the Board to appoint that man three months before he needs to go to the field, to consider him an active missionary, and let him use his salary in fitting himself definitely for that particular bit of work?

In much the same way, we must take up pharmaceutical work. We might readily find a general pharmacist, but need one who can manufacture. Three months under salary in this country would enable such a man to go where he could get that special training. These two cases illustrate, in my judgment, the way in which it may be wise for the Boards to spend money on men who are ready to go to the field. They may properly be helped to specialize.

It is exceedingly important to have a man well prepared for his work. A few years ago we decided we should have a pathologist in our medical school. The man who was appointed seemed to me to be very well fitted; he himself thought he was not. He was sick at the time and was sent home on a furlough. We hoped that he would be back after a few months, but he delayed his return, and even asked that his furlough be extended to enable him to get posted on certain details relating to his anticipated work. We acceded to his requests with great reluctance, but on his return he accomplished for Chosen (Korea) in one year more than the rest of us had been able to accomplish in many years. He was fitted to pursue to its source a parasite that has been doing great injury to the Korean people for many years. He has found out exactly how it is transmitted from one person to another, and he has learned how it originates in the rice fields and can be destroyed there. It looks to-day as though we were on the eve of ridding Chosen of this fearful scourge. Were those six months of special preparation worth while? But they were only possible because of the generous policy of the Board.

Under the Southern Presbyterian Board there is a missionary in Chosen who made this statement: "I believe that down there in the country in my little hospital, with a microscope and one Korean trained to handle it, I can do more for the present life of the Korean people in my neighborhood than any surgeon in one of the big well-equipped hospitals." That seemed a very strange thing for him to say, but we adopted his plan. By the use of the microscope, followed by scientific treatment, we have gotten at the cause of the relapsing fever that af-

fected so many of our people. It used to take us sometimes months to diagnose and cure this disease. It was outwardly so like many other sicknesses. Now on examination of a drop of blood under the microscope we can often find the parasite and diagnose the disease in ten or fifteen minutes. We found our Korean students able to do that just as well as we could, so that it did not require our time. Pursuing this history a little further, it was found that the use of a certain medicine would enable us to cure that fever in six hours. A patient is now practically convalescent in six hours. He does not need a second dose, and he does not relapse. All this gain came from a bit of scientific knowledge which every physician should have before he goes out to his field. See what such expert knowledge has saved to the missionary, to the hospital, and to the Korean people! Its secret is adequate previous preparation.

Another practical question in the mind of the young medical candidate relates to his interneship. I know a missionary of our Board who wanted to take an interneship before he went to the field. He was badly needed abroad and much pressure was brought to bear upon him to go at once. He agreed to go, if he could take his interneship in the Severance Hospital in Seoul. One day we were going through one of the wards and he stopped by a case and said, "Here is a case supposedly of typhoid fever." I said, "It does not look like it to me." "Well," he said, "I cannot make anything else out of it." But I had had a twenty years' experience. I looked over the patient and said, "Do you think he has any pus anywhere?" No; he did not think so. Then I said, "Have you tapped his liver?" No; he had not done that. I suggested that it be done and pus was found. He operated and the man was soon all right. "Well," he said, "I could not have diagnosed that case. We had only one case of this disease in Kansas City all the time I was studying." But in the next two weeks in Seoul we had five and he diagnosed them all. He then declared that, if he had not had that opportunity to deal with that patient, he would have passed over these symptoms in his own work. I would suggest that every medical missionary, when he goes out, should spend his first year, while studying the language, in a good, well-equipped, well-arranged central hospital. This man held his interneship and passed his language examination also, which was better than taking his interneship anywhere in this country.

Another step in medical efficiency our doctors out there have desired again and again. In these days of rapid discovery along medical lines a missionary physician who has been at work for seven or eight

years feels acutely the need of fresh training. Some provision should be made whereby each doctor can be sent away for a few months every four years to get this needed broadening.

Where a mission supports a strong central institution, like the Severance Hospital, it should enable each one of its medical missionaries, who are handling small hospitals in secluded districts, to get away for a month or two to this central hospital, which would be the next best thing to getting away to Germany or England or America.

As to the question of travelling about and talking to the churches, let me say that this is my third time home. On one furlough period I travelled 25,000 miles in order to talk to the churches of the United States; I slept forty nights on the train. The number of addresses I made I do not know, but the most in one day was seven. I was in one of several groups of men who got thirty missionaries and $250,000 for Chosen that year. No missionary would be satisfied to go back to his field without having had a chance at the churches. Visitation has its proper place, but if a furlough could be apportioned along the lines indicated by Dr. Watson's paper, with part of the time for recuperation, part of the time for social life, part of the time for study, and part of the time for meeting the churches, the furlough period will come to be a very significant period in the life of every earnest missionary.

Rev. B. H. Niebel.—The term of service of missionaries of the United Evangelical Board on the field (China) is seven years, but our Board has under consideration a provision whereby medical missionaries shall, at the end of four years' service on the field, spend a year in further special preparation.

Rev. Cyrus A. Clark.—I have been very much interested by what I have heard to-day. I have no criticism of my Board. I have felt perhaps, this year, that we missionaries are left a little too much to do as we please. We do need some expert information as to what to do and where to go to get what we really desire and need. Many of us need guidance on these matters.

Every missionary appreciates sympathy and the assurance that there is the backing of prayer at home for his work. The foreign secretary of our Board is especially helpful in this way. It has been a wonder to me how he can keep track of every individual missionary over his wide-ranging field. He seems to know about my field, and just what I do every day. He knows every member of my family by name, where they are studying, what they are doing, and he writes about it in a most helpful way. I do not see how he can write so many letters,

but I know how valuable they are. They deliver a worker from the oppressive loneliness of one who works in an obscure corner of the heathen world.

Every strong missionary does desire good literature. He wishes to keep abreast of the world. When I first went out, I had quite a list of magazines and other current literature. I found, however, that I had little time to read. Gradually most of the big magazines have been dropped. I have only been able to follow the gist of what is going on in the world. If you send out magazines, send those that will be directly helpful. There are only twenty-four hours in the day over in Japan, and thousands of things to be done. What a missionary craves is what will give him new thoughts.

I have been spending this furlough period very profitably. Six weeks of the time I spent in a course of progressive theology at an Automobile School, expecting to have an automobile to use next year in Japan. It was very good theology. Then I worked eastward to Oberlin, where our last boy graduated. Later, when I wrote to my Board stating I was ready for anything, the secretaries simply prescribed a course of thorough-going rest. By fall I found enjoyable, inspiring and very valuable work for myself in the Kennedy School of Missions for three or four months. Now I am spending some time at Doctor White's Bible College. I am here partly to study the philanthropies of New York and all that is going on in such lines. After a month or two here, I shall probably go to Oberlin. I have been left free to make my own way in the lines of intellectual recuperation.

I believe that a missionary on furlough should be called upon to serve the home churches. I have wished that I might have more opportunity for such service. There is no part of my sojourn here at home that I have enjoyed so much as going out to tell the churches about the work abroad. It has been the most delightful and perhaps the most refreshing portion of my vacation.

Dr. Lucius C. Bulkley.—Doctor Watson's idea was a good one, to have one of the secretaries keep a pocket for a department for missionaries on furlough. Speaking as a furloughed missionary, I have thought that more could be done for the missionary coming home. For instance, the secretary could correspond with him on the field about his furlough. It might mean a great deal to him, if he were in this way warned. In the first place, he could be preparing himself for his furlough by securing the most recent data as to the conditions, civil and religious, on his field. In my own case, I came from a small out-station and have not visited the capital for several years. I do

not sufficiently know the condition of the country as a whole,—nor of our mission field and so am not prepared to properly present Siam to the churches. The secretary could correspond with the missionary and see that he is primed with these facts, that he is prepared to make his furlough count for the most. The secretary could, at the time, inquire what are his plans when home on furlough, plans for study, for speaking and his qualifications, and then could advise him as needed. The secretary could, perhaps, in corresponding with other members of the mission, inquire what would be advisable for that missionary at home: for instance, should he take special courses in medical, educational or theological lines? Do his colleagues advise that he devote some time to the study of phonetics or elocution or music or language? In many cases, an associate could recognize a need and speak of it with great benefit to secretary and missionary alike.

The secretary could inquire what the missionary could do on his way home. In some large stations, or in some countries, where all departments are well devloped, this suggestion is not needed, but for the man in smaller stations or missions, there are wonderful chances to learn on the way, which he will miss, if they are not brought to his attention. Some larger center in India or China or Japan could well be visited enroute, and the time would be well spent. A visit, for instance, to the Canton, Shanghai or Madura hospitals would be well worth while for our doctors in Siam. Where training schools have been developed successfully in other stations and other lands, and have not been developed in our own, we could stop perhaps at very slight expense, at those places and see how they are doing the work. Such a visit, reported in writing by the missionary, with his observations and recommendations, might be of the greatest benefit both to himself and to his mission. The secretary could go further with the missionary on his arrival and ask him: "What is your plan for your furlough? Is there any study you need to take up? Can we give you any advice or help in this? The following men of your profession are now here or are expected and you should confer with them. We suggest that you do this or that also."

Something like the foregoing will add greatly, I am persuaded, to the efficiency of many of us in foreign missionary service.

THE ROLL OF THE CONFERENCE

Forty-one Foreign Mission Boards, Societies and Institutions were represented as follows:

AMERICAN ADVENT MISSION SOCIETY,
Rev. Z. C. Beals, Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
Rev. James L. Barton, D.D., Corresponding Secretary.
Rev. Cornelius H. Patton, D.D., Corresponding Secretary.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY,
Rev. Emory W. Hunt, D.D., General Secretary.
Rev. Arthur C. Baldwin, Foreign Secretary.
George B. Huntington, Recording Secretary.
Ernest S. Butler, Treasurer.
Mornay Williams, Esq.

CANADIAN BAPTIST FOREIGN MISSION BOARD,
Rev. J. G. Brown, D.D., General Secretary.

MISSION BOARD OF THE CHRISTIAN CHURCH,
Rev. M. T. Morrill, A.M., Foreign Secretary.

CHRISTIAN WOMAN'S BOARD OF MISSIONS,
Mrs. Effie L. Cunningham, Secretary.
Miss Allena Grafton.

MISSIONARY SOCIETY CHURCH OF ENGLAND IN CANADA,
Rev. Canon S. Gould, M.D., General Secretary.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS,
Rev. Charles E. Tebbetts, General Secretary.

FOREIGN MISSION BOARD OF THE GERMAN EVANGELICAL SYNOD OF N. A.,
Rev. E. Schmidt, General Secretary.

BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE U. S. A.,
Rev. L. B. Wolf, D.D., General Secretary and Treasurer.

BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH,
Rev. William F. Oldham, D.D., Corresponding Secretary.
Rev. Thomas S. Donohugh, Candidate Secretary.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH,
Miss Katharine L. Hill, Secretary.
Mrs. Mary Carr Curtis, Student Secretary.
Miss Susan C. Lodge, President Philadelphia Branch.
Miss Carrie J. Carnahan, Corresponding Secretary Philadelphia Branch.
Miss Ella M. Watson, Secretary Topeka Branch.

BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH,
Rev. W. W. Pinson, D.D., General Secretary.
Miss Mabel Head, Secretary Foreign Department.
Mrs. F. H. E. Ross, Assistant Treasurer.

MISSIONARY SOCIETY OF THE METHODIST CHURCH, CANADA,
Rev. James Endicott, D.D., General Secretary.
Rev. J. H. Arnup, B.A., Associate Foreign Secretary.

SOCIETY OF UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN (MORAVIAN CHURCH),
Rev. Paul de Schweinitz, D.D., Vice-President, and Secretary of Missions.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN U. S. A.,
Rev. Arthur J. Brown, D.D., Secretary.
Rev. A. W. Halsey, D.D., Secretary.
Rev. Stanley White, D.D., Secretary.
Rev. Orville Reed, Ph.D., Assistant Secretary.
T. H. P. Sailer, Ph.D., Educational Secretary.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. (SOUTH),
Rev. Egbert W. Smith, D.D., Executive Secretary.

FOREIGN MISSIONS COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA (WESTERN DIVISION),
Rev. R. P. Mackay, D.D., Secretary.
Rev. A. E. Armstrong, M.A., Assistant Secretary.

BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA,
Rev. William I. Chamberlain, Ph.D., Secretary.

BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES,
Honorable Horace Ankeney, Vice-President.
Rev. Allen R. Bartholomew, D.D., Secretary.
Rev. Daniel Burghalter, Field Secretary.
Rev. William E. Lampe, Ph.D.
Murray Galt Motter, M.D.

BOARD OF FOREIGN MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH (COVENANTER),
Rev. R. M. Sommerville, D.D., Secretary.

FOREIGN MISSIONARY SOCIETY, UNITED BRETHREN IN CHRIST,
Rev. S. S. Hough, D.D., General Secretary.
Mrs. S. S. Hough.

HOME AND FOREIGN MISSIONARY SOCIETY OF THE UNITED EVANGELICAL CHURCH,
Rev. B. H. Niebel, Corresponding Secretary.

BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA,
Rev. M. G. Kyle, D.D., President.
Rev. Charles R. Watson, D.D., Corresponding Secretary.
Rev. W. B. Anderson, Associate Secretary.

FOREIGN DEPARTMENT OF THE NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS, U. S. A.,
Mrs. Frederick G. Mead.

LAYMEN'S MISSIONARY MOVEMENT,
Mornay Williams, Esq., Vice-Chairman.
Rev. William E. Lampe, Ph.D., Secretary.

STUDENT VOLUNTEER MOVEMENT,
Fennell P. Turner, General Secretary.
Joseph C. Robbins, Candidate Secretary.

MISSIONARY EDUCATION MOVEMENT,
Rev. H. C. Priest, Canadian Secretary.

TRUSTEES OF THE CANTON CHRISTIAN COLLEGE,
W. Henry Grant, Secretary and Treasurer.

TRUSTEES OF THE SYRIAN PROTESTANT COLLEGE (BEIRUT),
Professor Julius Arthur Brown, Ph.D.

KENNEDY SCHOOL OF MISSIONS,
Rev. W. Douglas Mackenzie, D.D., President.
Professor Edward W. Capen, Ph.D., Secretary.

BIBLE TEACHERS TRAINING SCHOOL,
Wilbert W. White, Ph.D., President.
Professor Thomas F. Cummings, Ph.D.

LATIN AMERICA MISSIONARY CONFERENCE,
Rev. S. G. Inman.

CODE BOOK SUB-COMMITTEE OF COMMITTEE OF REFERENCE AND COUNSEL,
Charles L. Boynton, Secretary.

CENTRAL COMMITTEE ON THE UNITED STUDY OF FOREIGN MISSIONS,
Mrs. Henry W. Peabody, Chairman.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH, U. S.,
Mrs. W. C. Winsborough, Superintendent.

WOMAN'S AMERICAN BAPTIST FOREIGN MISSIONARY SOCIETY,
Mrs. Henry W. Peabody, Vice-President Foreign Department.
Miss Grace T. Colburn.

WOMAN'S BOARD OF MISSIONS (CONGREGATIONAL),
Mrs. Charles H. Daniels, President.
Miss Kate G. Lamson, Foreign Secretary.
Miss Helen B. Calder, Home Secretary.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, U. S. A.,
Miss Margaret E. Hodge, President.

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST,
Mrs. Noble C. King.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR (CONGREGATIONAL),
Mrs. James H. Moore.

MISSIONARIES.

Dr. O. R. Avison, Korea,
Lucius C. Bulkley, M.D., Siam,
Rev. Cyrus A. Clark, Japan,
Mrs. C. A. Clark, Japan,
Robert Grierson, M.D., Korea,
Horace R. Lequear, China.
Mrs. Walter Mason, India,
M. Helen Russell, Japan,
Rev. Andrew Watson, Egypt,
Dr. Thedor Miller, Basle, Switzerland,
Bell J. Allen, M.D., India.

VISITORS.

Mrs. Allen R. Bartholomew,
Miss Elizabeth R. Bender,
Mrs. F. P. Turner.

In addition to these there were present a number of the members of the Board of Missionary Preparation.

REPORT OF THE CONFERENCE WITH REPRESENTATIVES OF THEOLOGICAL COLLEGES AND SEMINARIES, AND OF FOREIGN MISSION BOARDS IN NORTH AMERICA ON THE PREPARATION OF ORDAINED MISSIONARIES HELD IN NEW YORK CITY, DECEMBER 1–2, 1914

REPORT OF THE CONFERENCE WITH REPRESENTATIVES OF THEOLOGICAL COLLEGES AND SEMINARIES AND OF FOREIGN MISSION BOARDS IN NORTH AMERICA

With the hope of reaching a general consensus of opinion with reference to the problems involved in the preparation of ordained men for efficient missionary service, the Board of Missionary Preparation called a conference for December 1 and 2, 1914, at 25 Madison Avenue, New York City, the headquarters for the united work of the Foreign Mission Boards of North America, to which were invited representatives of all the institutions affording theological instruction, and of all the Foreign Mission Boards and of all the sending societies in the United States and Canada.

The Conference was attended by one hundred and one delegates. Thirty-seven theological institutions, five other institutions interested in the training of missionaries, and twenty-nine Foreign Mission Boards and co-operating organizations were represented. There were also present eight missionaries on furlough and twenty-nine of the members of the Board of Missionary Preparation. The roster of delegates will be found on pages 422 to 427.

The Conference was called to order at ten o'clock on Tuesday, December 1st, by the chairman of the Board of Missionary Preparation, Reverend President William Douglas Mackenzie, D.D. of the Hartford Seminary Foundation, Hartford, Connecticut, who acted throughout the Conference as its presiding officer. The morning session was introduced by an impressive service of devotion led by the Reverend Bishop William F. Oldham, D.D., Secretary of the Board of Foreign Missions of the Methodist Episcopal Church. The chairman then addressed the Conference, outlining the history of the Board of Missionary Prepara-

tion and explaining the purposes for which the Conference had been called.

The following program, as proposed by the Executive Committee of the Board of Missionary Preparation, was duly carried out:

The Present Consensus of Opinion Regarding the Preparation Necessary for Ordained Missionaries

Dr. Robert E. Speer
Corresponding Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

What Courses Offered in the Standard Curriculum of Theological Seminaries and Colleges Contribute Directly to the Preparation of the Ordained Missionary?

Rev. Prof. O. E. Brown, D.D.
Vanderbilt University, Nashville, Tenn.

Discussion

Rev. William I. Chamberlain, Ph.D.
Foreign Secretary of the Board of Foreign Missions of the Reformed Church in America.

Rev. Prof. William D. Schermerhorn, D.D.
The Garrett Biblical Institute, Evanston, Ill.

What Additional Courses for Special Missionary Training are Essential for the Ordained Missionary, if He is to be Adequately Prepared?

Rev. James L. Barton, D.D.
Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

Discussion

Bishop William F. Oldham, D.D.
Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

Rev. Prof. Harlan P. Beach, D.D.
The Yale School of Religion, New Haven, Conn.

Is it Reasonable to Expect a Theological Seminary or College to Provide the Special Training Necessary for the Ordained Missionary in Addition to the Regular Theological Curriculum?

Prof. Ernest D. Burton, D.D.
The University of Chicago, Chicago, Ill.

Discussion

Rev. Principal T. R. O'Meara, D.D.
Wycliffe College, Toronto, Canada.

Rev. George Drach
General Secretary of the Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America.

Assuming that it is the Function of a Theological Institution to Provide the Special Training Necessary for the Ordained Missionary,

(1) Shall the Curriculum be so Modified that the Missionary Candidate May Secure the Special Missionary Training Within the Three Years Ordinarily Devoted to Theological Study, or

(2) Shall a Fourth Year be Devoted Exclusively to Special Missionary Training?

Rev. Prof. Charles R. Erdman, D.D.
Princeton Theological Seminary.

Discussion

Rev. Prof. W. O. Carver, Ph.D.
Southern Baptist Theological Seminary, Louisville, Ky.

Rev. Prof. Edward W. Capen, Ph.D.
The Kennedy School of Missions, Hartford, Conn.

Many participated in the general discussion of Professor Brown's paper: the Reverend James L. Barton, D.D. of Boston, Mass.; Reverend Dean William H. Allison, D.D. of Colgate Theological Seminary; Reverend James Endicott, D.D., General Secretary of the Missionary Society of the Methodist Church in Canada; Reverend Arthur M. Sherman of Hangkow, China; Reverend Horace E. Coleman of Tokyo, Japan; Reverend W. B. Anderson, D.D., Associate Secretary of the Board of Foreign Missions of the United Presbyterian Church; Mr. J. C. Robbins of the Student Volunteer Movement; Reverend Dean Wilbur F. Tillett, D.D. of the Vanderbilt University Department of the Bible, Nashville, Tenn., and Dr. John R. Mott, Chairman of the Continuation Committee of the World Missionary Conference.

The remaining papers were presented and discussed by those appointed to consider them, before the opportunity was given for general discussion. In this general discussion par-

ticipated the Reverend President Augustus Schultze, L.H.D. of the Moravian College and Theological Seminary at Bethlehem, Penna.; Reverend Principal James Smyth, D.D. of the Wesleyan Theological College of Montreal; President Addie Grace Wardle, Ph.D. of the Cincinnati Missionary Training School; Reverend Professor Edmund D. Soper, D.D. of Drew Theological Seminary, Madison, New Jersey; Mr. Fennell P. Turner, General Secretary of the Student Volunteer Movement for Foreign Missions; Professor T. H. P. Sailer, Ph.D. of Teachers College at Columbia University; Reverend Professor George L. Robinson, Ph.D. of McCormick Theological Seminary at Chicago; Reverend Professor Duncan B. Macdonald, D.D. of Hartford Theological Seminary; Reverend President Wilbert W. White, Ph.D. of the Bible Teachers Training School of New York City; Reverend President Milton G. Evans, D.D. of Crozer Theological Seminary at Chester, Penna.; Reverend Principal E. M. Hill, D.D. of the Congregational Theological Seminary at Montreal, and Reverend Professor Harry F. Rowe of Nanking, China.

Chairman Mackenzie, in accordance with his earlier announcement, then appointed a Committee on Findings, authorized to formulate the results of the discussions of the day and to present them for further discussion by the Conference on the following day. The Committee was as follows:

Professor Ernest D. Burton, Chairman,
Secretary James L. Barton,
Professor H. P. Beach,
Secretary W. I. Chamberlain,
Secretary George Drach.
Secretary James Endicott,
Professor R. E. Hume,
Dean M. W. Jacobus,
President H. C. King,
President W. D. Mackenzie,
Dr. John R. Mott,
Principal T. R. O'Meara,
Dean Wilfred L. Robbins,

Principal Elson I. Rexford,
Dr. Frank K. Sanders,
Professor E. D. Soper,
Mr. Fennell P. Turner.

After prayer the session adjourned at five o'clock until the next morning.

On Wednesday, December 2nd, at ten o'clock the Conference reconvened. After a quiet service of intercession, conducted by the Reverend Arthur J. Brown, D.D., Corresponding Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States, and participated in by many, the Committee on Findings reported through its chairman, Professor Burton. These findings were discussed in detail by the whole Conference, modified in many particulars and finally committed, with general approval, for final phrasing to an editorial committee consisting of Dr. Endicott, Professor Hume and the Director of the Board of Missionary Preparation.

The chairman in closing the Conference expressed the grateful thanks of the Board of Missionary Preparation to the representatives of the Theological Seminaries and Mission Boards and others, who had come at such personal inconvenience to assist the Board to discover its task and the wisest ways of performing it. He expressed the hope that the conclusions of the Conference would appeal strongly to the institutions to which North America must look for thoroughly educated missionaries and induce them to make a definite attempt to solve the problems of organization and instruction involved in the adequate preparation of missionary candidates for their life task. He assured them that their sympathy and support would give a fresh impetus and a new importance to the work of the Board of Missionary Preparation, and invoked upon all the continuing blessing of God.

The session closed with a prayer and benediction by Dr. Mackenzie.

THE OPENING ADDRESS

CHAIRMAN W. DOUGLAS MACKENZIE, D.D.

On behalf of the Board of Missionary Preparation of North America, I bid a very cordial welcome to this Conference, which it has called together.

It may be unnecessary to say anything about the origin and purpose of our Board, beyond reminding you that it grew out of the work done at the World Missionary Conference in Edinburgh, 1910. One of the most important of the subjects treated there was the "Preparation of Missionaries." The report of the Commission appointed to study it was issued in a volume which I trust that every theological teacher will read. The Edinburgh Conference put its seal in a general way upon the conclusions of that Commission. The substance of these conclusions was, in the first place, that the time had come for a very much deeper study of this question of missionary preparation, and for the putting of much more strength into it on the part of all missionary Boards and all Churches. The need of this was demonstrated beyond a doubt or cavil. It was put very bluntly, very definitely, not as the result of the academic judgment of a few educators, but on evidence obtained from scores of missionaries in all parts of the world. That evidence was complete and convincing to the effect that the time had come for taking a new step, or many new steps, in the method of preparing young men and women for the foreign missionary field. A Board of Studies for the promotion of missionary preparation was immediately organized in Great Britain, and, in the following year, our Board was established by the Annual Conference of Foreign Missionary Boards in North America. The Board of Missionary Preparation is, therefore, the creature of that Conference and breathes its spirit and purpose. We have behind us the entire weight of the judgment which is annually expressed upon our work

by that assemblage of all the Missionary Boards of North America to which we report.

Our Board has spent the first three years of its existence in a very careful study of its whole field. Its reports have received hearty approval, and are available in printed form for any who desire to consult them. Two or three of its committees have made investigations of great interest to theological educators. One with Dr. Speer as chairman investigated the preparation of ordained missionaries; another, under the leadership of Dr. Barton, studied the existing facilities afforded by theological colleges and seminaries and by schools for missionary training. The results gained by them only convinced the Board that there was a field for further investigation. The survey of the entire situation showed that there was widespread confusion of theory and of practice. So many varied conceptions seemed to obtain as to what special missionary preparation is, and as to how and when and by whom it should be given, that we felt it necessary to do what we could to try and clear the atmosphere. We decided, therefore, to call this Conference of the Board of Missionary Preparation with representatives of theological colleges and seminaries and secretaries of Foreign Mission Boards. Its purpose is that, with your help, we may discover what the situation is at the present time; and that, with our help, you, who are delegates from the theological seminaries, may discover what your practical problems and powers are in the matter of special missionary preparation. A large number of seminaries are represented here to-day. Surely our common consideration of these matters will throw upon them a considerable amount of light.

It is an interesting fact that all our theological schools are being compelled to-day to conceive of their own peculiar work in the presence, as it were, of the whole world. I am not sure that they have always escaped the temptation of academic institutions to live in traditional and narrow circles

of interest and to conceive of their work too abstractly, too much apart from the supreme and living task of the Church. The Churches in their general assemblies and conventions, in their great central boards, even the individual churches, whenever loyal to their denominational institutions, have always felt that the whole task of the world's conversion rested upon them. If this practical world task has not imposed itself upon the policy, spirit and work of the seminaries, as it should have done, perhaps they will hear the challenge of the Church through such a Conference as this.

The Board of Missionary Preparation is speaking to all the seminaries of all the Churches to the end that we, as theological institutions, may realize more fundamentally, more humbly, more convincingly as to the intellect, more passionately as to the heart, that we are also living sharers in the responsibility of carrying the gospel to the whole world. If that be one of the efforts of this Conference, I think it will be its greatest and most potent influence. For if that tremendous conviction once takes hold of us, then all the rest will come, and our "Findings" concerning the nature and scope of our work will be reached with ease.

You will see that the Board has with great care marked out for the Conference the direction which the discussions shall take. First, we shall have from Dr. Speer a presentation of the consensus of opinion which has already been reached with regard to the preparation needed by ordained missionaries. Then, we take up the question whether there are particular courses in the theological curriculum which contribute to this work of missionary preparation. Later will be raised the question whether additional courses will be required. Then important practical questions will present themselves. The first of these is whether it is reasonable to expect that every theological seminary should make provision for these new subjects. Further, if we understand that it is the function of at least some theological seminaries

to undertake them, the question will arise whether this should cause a diminution of attention to any of the traditional elements of a theological course; or, if it appear that there are no parts of that curriculum which we can venture to sacrifice in the case of the missionary without serious loss to his all-around efficiency, whether the work of special missionary preparation should be provided for by the addition of a fourth year.

This, in brief, is the outline of the discussion before us. The methods of the Conference I may briefly suggest. The work of many of the Commissions and Conferences on missionary subjects which have met since the Edinburgh Conference has been summed up by means of what are technically called "Findings." The Edinburgh Conference did not feel that it would be safe to speak of "resolutions." That would have seemed to be going too far for some people. Still less did it feel inclined to formulate "recommendations." To whom were they to be addressed, and what right had the Edinburgh Conference to make recommendations to any one? The committee in charge adopted the innocent word "Findings" as a happy solution, which we will adopt. We are not going to formulate any resolution or recommendation that will be binding upon any one here or upon any institution represented. It is merely proposed to so order the material as to express it in a "Finding."

These Findings, if approved, will be included in the report of the Conference, and will, I hope, "find" their way to the various institutions that are represented here. For this purpose, we recommend that a committee be appointed to sum up the results of our discussions. At the close of the afternoon meeting, they will get together and spend the evening and night, and their "findings" will become the basis of a general discussion on the floor here to-morrow morning.

We have with us to-day a few representatives of institutions for missionary training not classified as theological

schools, and a few missionaries from the field. We welcome them all to a share in our deliberations.

PRESENT CONSENSUS OF OPINION REGARDING THE PREPARATION NECESSARY FOR ORDAINED MISSIONARIES

DR. ROBERT E. SPEER

An inquiry into the present consensus of opinion regarding the preparation necessary for ordained missionaries was conducted by a special committee of the Board of Missionary Preparation which reported to the Board at its meeting last January. The committee was composed of nine representatives of theological and training schools, all of them active teachers, three representatives of missionary Boards, and Dean Russell of Teachers College at Columbia University. This committee had before it a large range of information and opinion, including (1) the body of the committee's own individual observations and judgments; (2) the mass of material accumulated by the missionary Boards in their long experience with this problem, and recorded in the reports of their annual conferences; (3) the studies of the subject made by theological seminaries, and, in some of them, already embodied in revised curricula; (4) the report of Commission V of the Edinburgh Conference, which dealt with the preparation of missionaries; (5) the findings of various missionary conferences, and especially of the Continuation Committee conferences held in Asia in 1912-13; (6) a series of communications from missionary leaders in various fields answering a few fundamental questions which the Committee had sent them and making fresh suggestions in the light of all the wide discussions of the subject in recent years. The purpose of this opening statement this morning is to give an abstract of all this mass of material. Every one will realize that this is no easy task.

Let us first consider some fundamental principles. One of the most indomitable and successful educational missionaries of the last century, whose influence is still deeply felt in China, used to lay down three educational axioms which should govern all missionary educational work in the foreign field. First, such education must be thorough. If it was not thorough, that is, accurate and true, it was not real education and it was not Christian. If Christianity requires any one thing which can never be compromised or qualified, it is truth both in material and in method. He insisted that whatever work was done, whether little or much, it must be thorough, and that if the choice must be made between much carelessly done and a little thoroughly done, the little must be chosen. Second, it must be adapted. It must be given in the language in which the student thought and in which he could communicate the results of his education to others. Its purpose was to fit men for the work which they were to do and for the environment in which they were to live. Third, it must be Christian. At the first he had no Christian students to work upon, so he took a few heathen boys into his own home and so taught and influenced them that they became Christians. When he had thus a Christian student atmosphere to work with, he brought in more boys from non-Christian homes, but made it a rule never to have more non-Christians than the Christian spirit of the school could control and absorb. The education which he provided was the best scientific education obtainable in China; but whatever the subject of study, the aim and the spirit, the tone and the result had to be unqualifiedly Christian.

Now if these principles are valid, as they surely are, in missionary education, they are valid in the education of missionaries.

1. *The training given to ordained missionaries must be thorough.* This is an ethical as well as a pedagogical necessity. It must be adequate in quantity and duration, in order

to allow time for thorough work. Our correspondents agree in requiring a high school and college course with the B.A. degree to be followed by a course in the theological seminary. It is obvious that exceptional men will appear sometime without this full training but, nevertheless, with adequate preparation. This, however, is the normal requirement and the training given must be thorough in its quality, because only so is it true. And how can teachers of truth be prepared except by true teaching? And how otherwise can they be made men who will not flinch from hard intellectual problems on the mission field, or attempt to advance the truth by false or incompetent devices? Men who are to be missionaries must be made workmen of absolute veracity of method and action, of habit and view and feeling.

2. *The training given to ordained missionaries must be adapted to prepare them for their work.* (a) It should be determined by the actual requirements of the work on the foreign field. A good deal that is offered in the theological course is not so adapted. The subject itself may be necessary, but the form in which it is given and the expository or apologetic cast given to it is unadapted. Oftentimes a reshaping of such courses with a view to adapting them to foreign missionary preparation would at the same time make them even more effective as preparation for the home ministry. (b) The training offered should be directed to giving men the power of adaptation to the unknown, rather than ready-made fitness to the known. It is never possible to give a man a full understanding of the conditions which he is to face on the foreign field. No cut and dried preparation will ever prepare him. He must be given the secret of self-adaptation to unforeseen intellectual contingencies. (c) The training needed must qualify men to deal with fundamental and elemental problems. On the mission field, mixed with twentieth century problems, the missionary meets also the problems of the first and the fourth and the eighteenth

and all the other Christian centuries. The ecclesiastical and doctrinal issues of our churches at home to-day are only part of what missionaries meet. They must be able to distinguish principles from all that obscures them and to deal with them fundamentally. (d) To this end they need courage and freedom as well as discernment. They are to be founders of new national churches and leaders in new organizations of life. They should be men of creative leadership who can detect and warm into reality the germs of power and service in others. Of course, seminaries are limited in this result by the character of the material they have to work upon; but just as far as possible they should release the creative energies in the material they have and prepare it for positive achievement. (e) An adequately adapted training would also seek to turn out men for a world enterprise, calling for the widest sympathies and understandings, men whose intellectual apprehensions had been universalized; who, to a simple, clean and conclusive faith and experience in Christ, add a fulness of concord with His world purposes and who follow Him in the fulness of His plans for all humanity.

3. *The training of ordained missionaries must also be Christian.* This means that it must be evangelical and evangelistic. The ordained missionary should go out driven by the propulsion of a deep evangelism. It will not be enough to make him a sedentary apologist or a stagnant schoolmaster. He must be a maker of tireless evangelists, and to that end the Gospel must be a fire in his own soul, keeping him ever restless and making everyone about him restive until they become propagandists also. There is a striking letter in our report on this subject to the last meeting of this Board from the Rev. Geo. D. Wilder of North China, in which Mr. Wilder laments the deterioration both in volume and in power of evangelistic preaching in North China. The ablest missionaries having withdrawn from chapel preaching to undertake educational and other institutional forms

of work, the ablest natives were following their example, so that the preaching was not as effective as it had been in earlier days. The example of the missionaries was and always will be more powerful than their precept. Unless the strongest missionaries are full of evangelistic spirit and busy in evangelistic work, the strongest natives will not be. Ordained missionaries, accordingly, whatever the form of work which they are to take up, ought to be so trained in the home seminaries in the warmth and life of the Gospel that their one consuming purpose shall be to push the Gospel into all human life and to the rim of the world.

Assuming, then, that the training of ordained missionaries is to be thorough, adapted and Christian, we may go on to ask what the consensus of opinion indicates as the most important subjects of study, and we need not attempt to arrange them in any order of importance.

1. *Theology.*—All agree that theology must be one of the main subjects. The emphasis, however, is not upon such a descriptive word as dogmatic or systematic, although there is full recognition of the importance of that which these words connote; it is rather such adjectives as Biblical or historical or comparative. And the issue which such comparative study should deal with is not so much what Calvinism has to say against Arminianism, for example, but what Calvinism has to say against its own exaggeration in the Hindu doctrine of Karma, or the mechanical fatalism of some schools of Islam; not what Arminianism has to say against Calvinism, but what it has to say of its own distortion in the antinomianism of Hindu pantheism, or to theories of divine propitiation which make free grace look pallid. Theology, in other words, needs to be taught against a background of real knowledge of what the theological problems are on the mission field, and what the task is of interpreting Christian truth to the human minds which are actually to be dealt with.

2. *Comparative Religion.* — Our correspondents lay emphasis upon the necessity of teaching Comparative Religion, and of teaching it truly, and with as great an approach as possible to reality. It is easy to set up the non-Christian religions in a class-room and demolish them. Their weaknesses are absolutely fatal to them in our thought about them, but those who hold these religions have reasons for doing so, which they are prepared to state and argue. Bishop Lefroy, of Lahore, used to come home wearied to death at the end of the day after his discussions with Mohammedans on the issue between Christianity and Islam. His opponents were not ready to fall down and surrender before the case which it is easy enough to construct in a class-room ten thousand miles away. Of course, no one can be brought face to face with the reality of these religions, until he actually meets them on their own soil; but, as far as possible, Comparative Religion should be studied in the atmosphere of reality and justice should be done to the actual problems which are to be faced.

3. *Apologetics.*—The study of the actual apologetic problems which men encounter when they attempt to propagate Christianity, which differ in different countries. Southern Buddhism and Islam, Confucianism and Vedantism are very different things. In some lands our western infidelities have made their way. How can men as they are when we meet them be convinced of the truth of God in Christ and brought to faith and new life in Him? How is this greatest of all problems to be studied and solved?

4. *Church History.*—Every one emphasizes the importance of Church History both as the history of the development of doctrine and as the story of evangelization. As one of our correspondents puts it:

> A prospective missionary should take all he can obtain in the History of Religions, and their comparison, where the distinctive features of Christianity are well emphasized, and most especially every form of study emphasizing God in history. The Bible is history, but it is

peculiarly God in history for the redemption of man. There are some noble books along this line—Bunsen—but we need more, and I believe that the missionary history of the past century ought to be ready to supply them. While I am not exactly conversant with the details of many seminary courses, I have an impression that there are many minor courses which might give way to these major courses of God in history.

Missions are making church history now, just as it was made in Asia Minor, or in Germany, or in Scotland in the past, and a study of past church history as the record of actual evangelization is the most immediately fruitful study an ordained missionary can undertake. It is also one of the most dangerous. Nowhere else is it easier to err as to the lessons taught, or to confuse the essential and universal with the transitory and local.

5. *Christian Transformation of Society.*—A fifth subject is closely related to the two just mentioned and may, indeed, be melted into them. It might be called church politics. It is something more than ecclesiastical polity. It is the science of missions, the method of propagandism—how to found Christian institutions and to introduce Christian principles into life. Sociology is another subject which belongs in the same group. Whatever the title, the field to be covered includes the problem of the relation of Christian ethics to life, the transformation of society into conformity to Christian ideals, the relation of Church and state, and similar themes.

6. *The Science and Art of Education.*—The word pedagogy used to express what is meant by this title, but the educationalists in self-defense seem to have discarded it. The missionary is a preacher of the Gospel. All missionary preaching must of necessity be teaching. How to teach, how to teach others to teach, the secret of communicating truth, of developing character, of making truth contagious so that it will spread of itself—these are fundamental necessities of the ordained missionary. He needs such a training as our Lord gave the Twelve.

7. *The Bible.*—The Bible, whether in the original languages, or in English, or in all, is to be mastered by the ordained missionary as a part of his training for his work. Here, too, our correspondents urge something more than mere perfunctory teaching. They urge that men should be put in possession of methods of study which will endure the strains which are to come, that they get solid ground under their feet regarding the things that are central, so that when they go out and have to stand alone, they can stand alone. So one correspondent writes:

> A study of theology, largely historical, is important in order to enable the missionary to understand the large variety of beliefs he will meet. I think personally that thorough Bible study is better than formal theology to lead to the definite personal convictions that are very important. Church history with special attention to the causes and means of the expansion of Christianity and also the working out of Christian principles in society is important.

The Bible should be taught as a living missionary book, as Arnold taught Roman history, and as he taught the Bible, too.

8. *Christian Dynamics.* — Men should study the dynamics of Christianity. What are the secrets of power? What makes some kinds of Christianity and some Christian men effective and fruitful, and others not? What truth has the vital energy in it? What habits of personal life condition power? The Gospel is to go to the world, not in word only, but in power. The latter as well as the former should be the subject of study and of solicitude.

These are the main outstanding subjects on which our correspondents lay emphasis. And now if you will turn to the report of our Committee, in the Third Annual Report of the Board of Missionary Preparation, pp. 36 and 37, you will find a pretty complete list of the subjects suggested in the consensus of opinion which we have gathered. These subjects may be divided into groups as follows:

1. Systematic theology.
   Church history.
   Apologetics.
2. Comparative religion.
   The science of missions.
   Missionary biography.
   The Bible
3. History of philosophy.
   History of civilization.
   History of religion.
4. Principles of religious education.
   Pedagogy.
   Biblical pedagogy.
   Psychology.
5. Modern languages, especially German.
   Hebrew.
   Greek.
   Phonetics.
6. Missions and world movements.
   Early conflict of Christianity with heathenism.
   Political, economic and diplomatic history of foreign mission fields.
7. Political and economic geography.
   Sociology and civics.
   Ethnology and anthropology.
   Astronomy.
   Economics.
   Biology.
8. Music.
   Art.
   Business methods.
9. Sanitary science.
   Hygiene.
   First aid to the injured.

This list, full as it is, doubtless omits some things which some will deem desirable, but it is full enough, and the man with this preparation will be well prepared. At the same time, it needs to be recognized that if a man does not prepare himself no one else can prepare him, and that much of the method of his self-preparation is of necessity an individual and incommunicable process.

As to where all this training is to be secured, it is not our province to discuss, but we may say that our correspondents are not arguing for a supplementary training for ordained missionaries, or for a set of special studies to be externally tacked on to their other training, which may have been the conventional training for men in the home ministry as heretofore conceived. What is needed rather is the organic correlation of a proper course of training to the needs of missionary candidates throughout their course; and there would seem to be ground for holding that the training even of home ministers would be improved by its approximation to such a vital reshaping of work, as appears to be desirable for missionaries.

In conclusion, one of our friends in China has invented a word which he thinks describes an element which should be included in the training of missionaries. He writes:

> If you could invent a new course in "Spartanics" or something like that—I mean the science of "non-quitting"—you would very greatly benefit the missionary cause. Our missionaries are dropping off far too fast these days, not as shocks of corn fully ripe, but in the full green of the spring tide, and they drop off and are both lost and gone before (their proper time).

Is there not a real truth here? Our friend is not alone in wanting more iron and steel in the training of missionaries. But how is it to be put in? If it was not bred in by grandfathers and grandmothers, if men come to the seminaries putty instead of rock, how are they to be made Spartans in their sense of duty and loyalty? And we may add two more elements to this one. To keep up the White-Star-Line-barbarism of our friend, one might be called Humanics and the other Vitalics. The former term will suffice to suggest the need of sympathy, of human understanding and adaptability, the capacity to get along with people, to make light of all hindrances in the way of human service, to see the joy and keep the sunlight on the face and in the heart. The other word covers the need of the central power which makes the impact, which drives home, which reaches past the seedtime to the harvest. It calls for the central union of the man with God and for the faith which claims the mighty promises—"The works that I do shall ye do also and greater works than these shall ye do because I go unto my Father." It is easy to take these things for granted, but they ought not to be taken for granted. They must be recognized and thought of and planned for. We ought consciously to put first in the training of missionaries the things which are actually of first importance. These must under no tacit assumption be ignored in preparing men who are to go out to do the most difficult, perplexing, creative work in the world; a work, however, to which humble and self-distrustful

men can safely go at their Master's call and to which the proud and self-assumed, whatever their training, have no summons until they first forget themselves in Christ.

WHAT COURSES OFFERED IN THE STANDARD CURRICULUM OF THEOLOGICAL SEMINARIES AND COLLEGES CONTRIBUTE DIRECTLY TO THE PREPARATION OF THE ORDAINED MISSIONARY?

Reverend Professor O. E. Brown, D.D.

One cannot approach the discussion of this question without acknowledging first of all a large indebtedness to the Board of Missionary Preparation. At the last meeting of the Board at Kansas City, Dr. Speer gave the results of a thorough study of the problem of the preparation of ordained missionaries. At that same meeting, Dr. Barton submitted a very valuable report on the facilities for the training of missionaries, wherein a central place was given to the work of the theological schools. Dr. Mott has also made an indispensable contribution to our inquiry in the suggestions for the training of missionaries which are given in the Report on the Continuation Committee Conferences in Asia, 1912-13. These sources make an authoritative supplement to the historic report of Commission V on The Preparation of Missionaries, at the World's Missionary Conference of 1910.

Let me call attention to three definite restrictions implied in the theme which is proposed for consideration at this time. Our inquiry is restricted to *ordained missionaries,* i. e., to those who are specially charged with evangelistic work, pastoral leadership, and the direction of organized church life. It is further restricted to the *actual courses of study* now to be found in our standard theological schools. To be sure, these vary so greatly in their courses of study that a

standard curriculum may be impossible of identification. We may, however, arrive at a general average for our theological schools and may, not unreasonably, assume certain standard courses by which it is sought to prepare men for the service of the Christian Church at home and abroad. A third restriction of the inquiry is to the *direct usefulness* of the preparation given in missionary service. Every sort of preparation which ministers to a richer Christian personality makes for a better missionary, but some lines of preparation seem peculiarly adapted to promote the missionary's evangelistic and constructive leadership. Our question is, therefore: How does the average seminary course prepare the ordained missionary for his distinctive task?

Theological schools are meant, primarily, to prepare men for efficient ministerial leadership in the home land. It does not follow, however, that courses of study which are directly valuable for the ordained man at home are only of secondary value to the ordained worker abroad. The Japan National Conference in April, 1913, one of the series of Continuation Committee Conferences, registered the conviction that "for work in Japan as thorough an equipment is needed as for parallel work in Christian lands." This judgment expresses the need for the same values in training for work at home or abroad, with special emphasis on some studies called for by Japan's peculiar needs. The China Conference also adopted a finding to the effect that the missionary preparation should include "an education as complete, in all respects, as that needed for the holy ministry . . . at home." Furthermore, the India National Conference specified "a thorough training in theology" as a requisite in missionary preparation. Dr. Speer reported at Kansas City, a year ago, as a result of his investigations, that "all are agreed, also, that the foreign missionary should have a theological training as thorough as that of the ministry at home." Some would have the same required courses for both the home pastorate

and the foreign service, leaving variation only in the field of electives. A statement, therefore, of the direct value of our theological courses for the ordained missionary may seem to be largely in terms applicable to fitness for ministerial leadership in general. The home and foreign workers are dealing with the same great essentials; they are only seeking to adjust them to differing environments.

The direct preparation of the ordained missionary may be considered from the standpoint of the several functions which he is expected to fulfil. These functions can be treated here only in larger outline.

1. *Interpretation.*—The first function of the ordained missionary which calls for special emphasis is his work of interpretation. His great task is to interpret essential Christianity to a non-Christian people. He is in life, and speech, and leadership to answer, in intelligible terms, the question, What is Christianity? or the more specific question, Who is Christ? It is clear that no courses of study can be of more direct value than those which furnish him with the best means for answering such questions. Of first importance are those courses which enable the student, with a spirit of scientific genuineness, to interpret the original documents of the Christian faith. New Testament study, with a command of New Testament Greek, deserves the same crowning place in missionary preparation which it holds in the theological curriculum. Greek is stressed, because it alone furnishes an approach to scientific certainty in interpretation. A supreme need on the mission field to-day is a scientific, as distinguished from a sectarian, interpretation of the New Testament. Unity and co-operation on these fields wait upon a more harmonious insight into the fundamental meaning of the New Testament writings. Assuming the normative value of the New Testament, a sectarian interpretation of its teachings causes division rather than unification. Our theological schools can make their most direct contribution to the mis-

sionary enterprise of our day by furnishing a body of missionaries who have been initiated into the great catholic brotherhood of scientific interpreters of the Bible. The Old and New Testaments are so intimately interwoven as to make each the vital clue to the understanding of the other. Our theological institutions, through their facilities for the historical interpretation of the Old Testament, furnish another contribution to the training of the ordained missionary. Missionary experts differ as to the essential value of Hebrew for the proper mastery of the Old Testament, but the burden of proof would seem to rest upon those who question the direct serviceableness of the study of the Old Testament in its original language. The standard curriculum of our theological schools is giving an increasingly vital place to the study of the English Bible. Without question, the ordained missionary should supplement his study of the Bible in the original languages with a comprehensive mastery of the Bible in English. This study should be interpretative and historical as well as practical. There will also be an unquestionable contribution to missionary efficiency in the study of the leading ideas and principles of the Hebrew and Christian religions as these are set forth in Biblical Theology.

The interpretative work of the missionary will be greatly furthered by the study of Christianity in its historic growth, as it has adjusted to its changing environments. Church History, in its great essentials, is the story of the missionary expansion of Christianity. The ceaseless challenge of Church History is to a distinction between the changeless verities of the Christian faith, and the adaptive forms of the Christian Church. Fundamental to missionary efficiency is the discovery of those timeless essentials which constitute the undergirding unity of Christian history. If overvaluation of the denominational forms of Christianity is a hindrance to all-round missionary service, then Church History is a wholesome cure. Moreover, the missionary has a search-

light turned upon his own task, when he follows up the adjustment of the Christian faith to widely varying cultural environments and racial minds. Dr. Barton's investigations have shown that the theological schools are quite generally providing courses in History and Philosophy of Religion as well as in Comparative Religion. These studies are valuable because Christianity can only be fully appreciated where it is known in comparison with other historic faiths. The missionary needs to know with thoroughness the specific religious environment into which his work calls him; but he can face that environment with peculiar courage and hopefulness if he has seen how Christianity fulfills all that is best in other religions and redeems all that is base in them. If we interpret Systematic Theology to mean the presentation of Christianity in the light of present-day thought and experience, then it, too, will have a vital part in preparing the evangelistic worker for his divine task of creating "one new man" out of those who are "far off" and those who are "nigh." The standard theological schools can thus contribute to the preparation of the ordained missionary for his interpretative work through their courses in Old and New Testament interpretation, Biblical theology, and the English Bible; their courses in the history, philosophy, and comparative science of religion; and their courses in Church history and Christian theology.

2. *Organization.*—Another function of the missionary is his constructive church work. The ordained missionary must not only be able to win individuals to accept his interpretation of Christ and Christianity, but he must be able to organize these individual believers into an effective social force. The seminary course in Homiletics will prove of value in so far as it teaches effective ways of presenting the Christian message, but the formal and technical art of sermon-making and delivery will need to be used with great caution, lest the missionary becomes the victim of art for art's sake.

The courses in Pastoral Theology, with emphasis on personal work, personal ministration, and practical Christian effort, are essential to the ordained missionary, though the methods must be carefully adapted to the new social environment into which they are carried. Of very direct value will be the study of the essentials of church organization. Each missionary should have an intelligent mastery of the form of organization represented by his own denomination. This theological schools are providing. In a less degree they are providing for the equally important comparative study of church organization. This study, with its judicial yet sympathetic consideration of prevailing types of organization, should cultivate the conviction that in the organic forms of Christianity lies the field of readiest adjustment to the demands of a new environment. It was once thought that the seminary courses dealing with the history and conduct of religious revivals or missions were without applicability to conditions in our foreign fields. It is now found that these courses have to do with methods of work most widely useful in missionary service. In fact, there are few studies in the field of practical theology which the ordained missionary can omit without lowering his efficiency.

3. *Social Upbuilding.*—The next task of the ordained missionary is one of a corrective or reformatory nature. This is the most delicate feature of missionary service. A polemical, iconoclastic attitude towards religious, political, and social institutions may mean a forfeiture of all opportunity for working toward a better day. Our Lord was at once the world's greatest revolutionist and the world's greatest peacemaker. His messengers must be like Him. The seminary courses in Christian Sociology and in Christian Ethics will prove of great value to the social physician. These courses usually presuppose college courses in sociology and ethical science. Some seminaries are offering courses in crime and punishments, in pauperism and charities,

in the problems of the family and the city. These courses are made more helpful by the fact that they are coming to be taught by the comparative method and by the use of sociological and other data furnished by the great mission fields. Theological schools also furnish opportunities for studying the outstanding moral and social reform movements of Christian history. Many schools, in the History of Missions, discuss the policy which typical missionary leaders have followed in dealing with the social and civic evils of the non-Christian world. The seminary library, with its collection of missionary biographies, has a very rich contribution to make to this line of missionary preparation.

4. *Education.*—A fourth task of the ordained missionary is educative. He is set fully as much for the discovery, the enlistment and the practical training of evangelistic leaders, as he is for winning individual converts. Indeed, the science of missions is pointing toward intensive work in the training of potential leaders as the most productive function of the ordained missionary. Too much emphasis, therefore, cannot be put upon the value, for the missionary, of the courses in religious education which all of our standard theological schools are offering. Courses in the history and principles of religious education, as well as in the ways of organizing the home, the school and the church to be training agencies, should be placed, by our theological schools, on the required list for missionary candidates.

In view of these considerations we reach three general conclusions:

1. It seems clear that a full seminary course is indispensable to the largest efficiency of the ordained missionary.

2. It also seems clear that the missionary candidate cannot afford, in the use of his privilege of electing studies, to omit any of those courses which are fundamental to a thorough equipment of the Christian ministry at home.

3. Heretofore, the standard theological course has gen-

erally been considered adequate to the preparation of an ordained missionary for his work. The soundness of this conclusion will be discussed by others. Whatever the verdict may be, the theological schools should undertake to furnish a preparation for ordained missionary service which is really adequate. Their goal should not fall short of that high pastoral ideal—"that the man of God may be complete, furnished completely unto every good work."

THE DISCUSSION

Dr. Chamberlain.—It is an interesting and significant fact and one that bears upon the present discussion that a memorandum has been recently issued by a Conference, similar to the one in which we are at present engaged, and held, last April, in England under the auspices of the British Board of Studies for the Preparation of Missionaries with principals of theological colleges and training institutions, university professors, and representatives of missionary societies. In the Findings of this Conference importance was attached to the following subjects, taught generally in British theological colleges, as contributing to the preparation of ordained missionaries: Comparative Religion, Church History, Biblical Exegesis, and Systematic and Apologetic Theology. It was also the judgment of this Conference that every missionary should know something about educational methods and Psychology. In our American theological seminaries, courses which are of peculiar value to the missionary are being quite generally offered now, also, in Sociology and Religious Education. The British Conference further declared its belief that adequate preparation for service abroad makes necessary a year of post-graduate study. Moreover, it expressed its conviction of the importance of correlating carefully the work of the final year of preparation at home with that of the first year of preparation on the field.

Professor Schermerhorn.—Three difficulties meet us at the beginning of this discussion: First, what is a "standard theological curriculum?" Second, how often does a Board determine well in advance the field in which a candidate is to work? And third, how can a seminary plan a course of study to equip a man for an ill-defined task? Nevertheless, any foreign missionary, whatever his field, or whatever his task, should by all means take certain studies.

1. The Bible should be foremost on the list of the studies in any

missionary course. Every intending missionary should know at least three things about the Bible: its history, its contents, and its interpretation.

2. Next to the Bible, I would place Church History, which is repeating itself in the several missionary fields. For example, note the increasing tendency toward the union of Christians on the mission fields, and remember that in the old days, when the Church became catholic, she also fixed her statements of doctrine. Would Church History teach us anything regarding this? The History of Missions should be included in Church History.

3. The study of next importance is Comparative Religion. The student should know not only the differences between Christianity and other religions, but also the points they hold in common. The presentation of Comparative Religion should always include a presentation of the life and the civilization which are the normal products of these religions. Mere book study is not enough.

4. A fourth possible discipline should be practical work in Christian service. If those desiring to go abroad as missionaries can not succeed in the preliminary tasks undertaken at home while in preparation, I doubt the wisdom of their appointment. And, on the other hand, a good measure of success here would be a strong recommendation for appointment abroad.

Dr. Barton.—I wish to emphasize the statement made by Dr. Speer that you can not make preachers by putting them under teachers who are not themselves preaching men. Again, it is vitally necessary for the theological seminary to develop men of creative ability.

Dean Allison.—It seems to me a very serious matter that men come up to the seminaries and go through them, fully expecting to go to the foreign field, only to find that they can not be sent. The constant repetition of this experience in the seminaries will certainly dull the nerve of missionary enthusiasm. Not much can be attempted in the direction of specific preparation so long as the determining of the question of actual destination is postponed to the last moment. There should be a much closer co-operation between the Missionary Boards through their Candidate Secretaries and the students who are actually in the process of preparation for the field.

President Mackenzie.—We have present with us to-day not a few who have had actual experience in the foreign field. It would be helpful for us to hear from them regarding the courses which were of material value to them. We would gladly know what courses they found useless, and why; and in what specific way the seminary contributed to their later efficiency.

Dr. Endicott.—I was sixteen years in China. That experience led me to think that the most important result to be sought in theological training is ability to present in vital fashion to others the truths we ourselves know, and also led me to recognize that one of the chief defects of theological training is seen in some men who have a fairly extensive acquaintance with theological studies, but who are decidedly inefficient in expression.

There is a very picturesque Chinese proverb which speaks of a dumpling boiled in a teakettle. It is aimed at just the defect to which I have referred; that is to say, there is no difficulty whatever experienced in getting the ingredients of the dumpling into the teakettle. The difficulty is met when one attempts to pour the dumpling out.

So far as training goes, we are probably producing superior scholars at home at the present time, but are we producing effective preachers of the Gospel? I have seen men on the mission field too poorly educated for Secretarial acceptance by most Boards, who have yet achieved what their theologically trained associates failed to accomplish, simply because they gained such a mastery of the language of the field and lived so close to the people, that they were able adequately and powerfully to present the message which they had brought.

The great need on the field is not for men who are qualified to be theological professors. The need is for preachers of the Gospel. We must exalt the pulpit and give every student in our theological institutions to understand that when a man is taken from the pulpit and placed in a theological chair, at home or abroad, it is not an advancement, but merely an Irish promotion.

Rev. A. M. Sherman.—I would like to suggest that the advisability of dropping Hebrew from the theological course of some missionary candidates be given consideration. Personally, I found that Hebrew at the Seminary took more than its fair share of time. It not only took four or five hours a week in the class-room the first year, but it crowded every other study during the hours of preparation out of the class-room. On going to the foreign field and spending some years in the study of a new and difficult language, I found Hebrew of little or no practical use. The time given to Hebrew in the theological seminary for the majority of missionary candidates might better be spent upon such subjects as Comparative Religion, Sociology, Pedagogy, Phonetics, or Church History. There should be, of course, some Hebrew scholars in every mission field; but it is much better to have some men specialize in Hebrew than to have the ordinary missionary

spend a large part of his preparatory time in the study of a language of which he practically never makes use. I was interested in meeting recently a very bright and promising missionary candidate. He told me that he had omitted Hebrew entirely and was putting in his time on Pedagogy.

Rev. Horace Coleman.—I did not take the regular theological course before going to the field, but had three years in the Graduate and Divinity Schools of the University of Chicago. My work in Sociology and in constructive Bible study has been of great value to me as well as my experience in Young Men's Christian Association work. I feel like emphasizing, therefore, constructive Bible study and practical experience in some varied lines of Christian and social work.

During my first furlough I am now studying the additional things that I have found are important, viz.: Educational Psychology, Religious Education in the Sunday School, Psychology of Religion, History and Philosophy of Religion, and Christian Ethics.

Dr. Anderson.—My theological training was always of service to me in the field. My only suggestion would be one of method. Theological schools should aim more definitely to train men to think independently. Students should be encouraged, even forced, to think things out for themselves. Every missionary candidate should learn to stand on his own feet. Let a seminary give a course which would enable a man to find himself, and he will be the truer missionary.

Rev. J. C. Robbins.—As a missionary in the Philippines, I found that all of the courses taken by me in the theological seminary, including Hebrew, were of real value to me as a missionary. Especially valuable were the courses in the exegetical and historical study of the Bible, Church History, and Homiletics. Practical evangelistic work in a mission in Boston furnished useful experience. A thorough course in Comparative Religion would have been of great value in preparing me more adequately for missionary service.

Dean Tillett.—I have listened with keen interest to the missionaries and would like to say a word from the point of view of one who has spent forty years in a theological seminary. The seminaries have learned much from visiting missionaries and from secretaries who have been on the field. Their greatest inspiration is the call to prepare men for the work of the Kingdom of God throughout the earth.

I was deeply impressed by Dr. Charles Cuthbert Hall's declaration in one of his published volumes after his visit to the Orient, to the effect that the best, largest, and purest interpretation of Christianity

and of the Christian religion would come when the Orient turns to Christianity. Our larger vision, our principles, our policies have come and will come through the practical suggestions which we have been hearing.

Dr. Mott.—The object of the whole missionary movement is to make the living Christ, his teachings and his principles known and operative in the lives of those people to whom we go. These results we must reach with wisdom and efficiency. Without them all other results are disappointing. My experience a year ago at the conferences of the Continuation Committee, in listening to missionaries and in studying their work at first hand in their stations, leads me to conclude that the really successful missionaries are those who not only receive adequate instruction, but also acquire some measure of experience. There were surprisingly few who could take part in organizing great evangelistic campaigns, in training workers, and in leading converts to assurance and conviction. It was necessary to place chief dependence upon men who had acquired such skill at home. It would be of great value if our theological institutions could give more of this direct evangelistic training. Judging by results, I make bold to say that it is one of the weak spots to-day.

WHAT ADDITIONAL COURSES FOR SPECIAL MISSIONARY TRAINING ARE ESSENTIAL FOR THE ORDAINED MISSIONARY IF HE IS TO BE ADEQUATELY PREPARED?

Reverend James L. Barton, D.D.

I approach this subject from the standpoint of my own personal experience, study and observation, and am confident that the conclusions to which I have been led will not meet with the unanimous approval of this Conference. My own conclusions are subject to revision or reversion upon evidence. As such they are set forth for friendly but frank discussion, in the hope that it will clarify some of the problems we face to-day.

We may assume that every theological seminary teaches the exegesis of the Bible in Hebrew, Greek and English, Biblical Introduction, Church History, Ancient, Medieval and Modern, Systematic Theology, and Homiletics or

Preaching and Pastoral Care. These subjects are the minimum of theological instruction. Many seminaries offer added courses of varied values, such as Sociology, Missions, and Comparative Religion. Do these courses offer an adequate theological preparation for a missionary wishing to enter the ordained service abroad? My answer is in the negative.

We will probably all agree that the careful and systematic study of Old and New Testament Introduction, of all aspects of general Church History, and of Theology, in the best use of that term, should be pursued by every candidate for ordination, whether he is to serve at home or abroad. We would also undoubtedly agree that the additional courses offered by some seminaries in sociology, missions, and Comparative Religion are essential. About three features in most of the theological curricula of to-day I am coming to have questionings, if not doubts, concerning their necessity in the equipment of all ordained missionaries. These are Greek, Hebrew, and Homiletics or Pastoral Care.

Considering each of these in turn, let me remind you, first of all, that it is now possible to secure the degree of B.A. from many colleges of high standing without having had any Greek at all; and that an increasing number of men are entering theological schools with little or no knowledge of even the rudiments of the Greek language. Greek exegesis was incorporated into the theological curriculum when every college graduate knew Greek, and when minute and mechanical exactness of interpretation was regarded as essential to the declaration of Biblical truth. Neither is true to-day. In the face of the multitude of subjects demanding the attention of the man who contemplates ordained service abroad, is it worth while for him to begin Greek in the seminary? I would say "no," unless he plans to work among Greeks or Armenians, to teach theology, or to translate the Scriptures.

Unless the missionary candidate contemplates work

where he will use Arabic or Hebrew or some Semitic cognate, it is equally true that Hebrew should be eliminated. I would, of course, make an exception for both Greek and Hebrew in the case of men of unusual linguistic ability, who will probably be called upon to translate or revise previous translations of the Old Testament in the vernaculars of mission fields. There is an important place on the mission field for such men, and they should be given rich opportunity for the thorough mastery of languages and linguistic methods. Such men, however, are missionary specialists. The majority of candidates can gain the discipline and the other advantages of the study of Greek and Hebrew in ways of far more practical value.

Again, Homiletics and Pastoral Care is primarily intended to give men skill in preparing sermons to preach, for the most part, to Christians, and to enable them so to organize and direct the affairs of a church that it may increase in strength and power. The ordained missionary has little or none of this work to do. He is the pastor of no church and preaches mostly to non-Christians, where his services are more comparable to that of a teacher than that of a pastor. I am confident that a thorough course in the psychology or principles of teaching would be of far greater and more permanent value to the ordained missionary than the ordinary course or courses in Homiletics and Pastoral Care given in our seminaries.

Courses in Greek, Hebrew, and Homiletics come close to calling for a half of the precious time available to the theological student. If they are eliminated for the average student, the way is clear for the introduction of some additional courses, which will be universally valuable to the ordained missionary working under any Board or Society and engaged in any department of work liable to come to men of that class. These courses should be put upon a parity with those of all other departments of the seminary, requiring the

same thoroughness of preparation and completion for graduation. It goes without saying that the teachers and professors handling them should have adequate equipment for their work.

The following courses are suggested as supremely essential to the proper equipment of the ordained missionary:

1. *A More Complete Study of the Bible, including Introduction, Contents and Doctrine and Apologetics.*—In the main this study should be made in English, with more or less reference to the original tongues, but with the principal purpose of giving the student a real mastery of the whole Bible. Few ordained missionaries enter upon their life work with an adequate understanding of the oracles of their own religion; many are strangely unfamiliar with the contents of the Book that contains the revelation they are to teach. It would be well if the foundation and much of the superstructure of their systematic theology came from the Bible direct rather than through battle-scarred definitions and doctrines, handed down from the past, many of which stand for division in the Church of God rather than for constructive cooperation.

2. *A Practical and Thorough Course in the Art of Bible Teaching in Week-day and Sunday Schools.*—This holds a place of importance not second to preaching. The study of the Bible under competent instruction is rapidly becoming the most effective and practical method of approach to the mind and heart of non-Christians. The ordained missionary must be able to lead in the preparation of courses of study, in the training of competent teachers, and in organizing and conducting schools and Bible classes.

3. *Comprehensive and Practical Courses in the Psychology and Practice of Teaching.*—Enough has already been said to make further comment on this topic unnecessary. This is of supreme importance, second to nothing else save the study of the Word of God itself.

4. *The History and Philosophy of Religion.*—Few missionaries are now able to secure adequate instruction in this most important subject, and so are compelled to enter upon their work in the foreign field with little or no knowledge of the historic groping of the race after God and the existence among all peoples of a deep-seated religious faculty and a real longing to see and know the true and eternal Spirit.

5. *Comparative Religion.*—A thorough and comprehensive course, based not wholly upon information obtained from books, but accompanied by the results of personal observation and experience, will be of great assistance to every missionary. Each candidate should in the seminary lay such a deep and broad foundation in his study that he will continue to pursue the subject throughout his missionary career.

6. *Modern Missions as Church History.*—Apart from the first three centuries of the Christian era and the period of the Reformation, there is no century that begins to compare in importance with the last one hundred years of modern missions. This subject is as important for the pastor at home as for the missionary who goes abroad. It is the modern Acts of the Apostles. It is the story of the Church in the most active and prosperous period of its history.

7. *The Principles of Social Science.* — This course should include enough practical experience to enable the missionary to apply these principles to the society in which he will be placed. It is imperative that, in addition to the personal message of the Gospel, calling the individual to repentance, the missionary should also be alive to the social messages that summons him to live a Christian life in the midst of society and to be a part of the dynamic which will make that society Christian.

8. *Phonetics and the Science of Language.*—The missionary societies are becoming increasingly alert to the importance of the mastery by the ordained missionary of at least one vernacular during the first two or three years of his

apprenticeship. Experience has proven the value of phonetics as a foundation upon which a new language can be learned. There is no demand for the teaching in this country of any of the vernaculars used in the mission fields except, possibly, the beginning of Arabic. A course in phonetics is calculated to prepare the missionary not only for the more speedy acquisition of a vernacular, but for its more accurate and scientific use when once mastered.

9. *The Direction of Candidates in Missionary Reading.*—This presupposes a practical modern missionary library. There is an imperative demand for direct assistance to candidates in their general reading upon missionary themes. The seminary should provide for courses of reading, beginning with the history of the growth of the missionary enterprise, narrowing down ultimately to the country, people and religions with which the candidate is to be associated, after appointment.

These suggestions apply equally to candidates for appointment for ordained service in any mission field. These topics are all of supreme importance for the adequate preparation of men for the foreign service and should be provided by every theological seminary that claims to be fully equipped for this work. Some of these courses would be of almost equal value to pastors in this country. It is evident that if all seminaries should provide for the courses here mentioned there would still be need of the missionary training schools to prepare specialists and to give specific instruction upon the science of missions and the different missionary countries.

THE DISCUSSION

Bishop Oldham.—I find myself in considerable accord with Dr. Barton in his position regarding the value of Hebrew to the missionary. I speak out of the experience of a seminary student, a missionary, and a missionary secretary. I would not eliminate it as a subject, but would favor some adjustment which would serve after one year of study to weed out of the Hebrew classes all who had not taken it up with enthusiasm.

I would add to the usual studies of the theological curriculum Elementary Medicine. Such knowledge will in some fields give a missionary much influence. I once saw in Borneo a Dyak come to the missionary's house, whose head was nearly split in two. The missionary was able to give him first-aid treatment. Some four months later I was there again and found a man devoted to the missionary and to his Lord. An elementary knowledge of medicine is valuable everywhere. Another sort of knowledge which will be useful is that of business methods. Much positive misery is due to the fact that a man, highly educated at home in larger matters, is often a blundering blockhead with reference to missionary accounting.

To Dr. Speer's Spartanics, the cultivation of the quality which subordinates privilege to non-calculated duty, which I, too, would emphasize, I would add Humanics, the quality which expresses itself in loving sympathy for men. Men must have wide knowledge, but they need these human qualities, too. Our whole church life needs to be vitalized into a deeper sense of the presence of God and a more definite belief in Jesus Christ our Lord.

Professor Beach.—I believe in Hebrew and have proved my faith in that direction. Yet remember that we are discussing the relative importance of studies all of which may be desirable but not all of which are possible. Dr. Barton grants that special men, who are peculiarly gifted linguistically and who may later be used in the important work of Biblical translation, should take Hebrew. For the rest of the candidates, I am sure that the relatively weak grasp of Hebrew gained in the average theological seminary is of less value than many subjects which, because of the time given to that study, must be given up. So with reference to Greek. If the student has never had elementary Greek before going to the seminary and must there begin the study, I think that his time may be better spent on some of the alternates which Dr. Barton has presented. Those who have had Greek in fitting school and college, ought, by all means, to continue it in the seminary.

Homiletics has been suggested as a study which might give place to courses more practically helpful to the candidate. That depends. If Homiletics is the study of a mass of details relating to our highly organized ecclesiastical systems here in America, it may very profitably be curtailed or omitted for missionary candidates. I hope, however, that these men may get as much as their brethren who remain at home in the way of the preparation and delivery of sermons, especially, if the seminary gives ample opportunity for extemporaneous speaking,

preaching, and debate. Such training is especially desirable for missionaries whose principal work in preaching will be without the aid of notes. Allied to this line of study and sometimes included in the work of the professor of Homiletics, where a specialist is not procurable, is Voice Training. Most evangelistic missionaries spend hours at a time in speaking to crowds, to groups and individuals. Unless they learn how to breathe and use the vocal organs, they will suffer from clergyman's sore throat.

Social Science was recommended as a study to be introduced or to be studied by candidates while in the seminary. I question whether the average seminary can afford to have a professor who is sufficiently expert to give better instruction than the candidate has already had at college; in that case, I should hardly agree with Dr. Barton's suggestion. Yet it is undoubtedly desirable to have missionary candidates prepared to understand and make proper use of the helpful knowledge derivable from the study of sociology, especially in its societological aspects. The social environment is too little understood by most missionaries and should be so fully known that it may be used as a lever to raise men Christward.

I desire to add one study which could be introduced more easily than some that have been suggested, namely, the study of translations of the principal Asiatic literatures. This is a course almost equally valuable for the home minister and for the missionary. We at home preach occasionally upon the ethnic faiths, and even more often must meet the critic of missions who holds that the religions of Asia are "good enough" for Asiatics. If our theological students could read translations of typical passages of the various non-Christian canons, they would enlarge their own horizon and, at the same time, be preparing to answer such a criticism. It is even more desirable that missionary candidates should do this, since many young missionaries are plunged into the atmosphere of these religions with no inkling of what their sacred books actually have to say upon the main topics of religion.

Let me close with a word as to Phonetics. For satisfactory results, an expert teacher must be provided, as at the Kennedy School of Missions, and at the Bible Teachers Training School. Where such a teacher is unobtainable, more harm than good results. Indeed, even when a competent instructor is available, it is a question whether phonetics are not overemphasized. In some fields or portions of fields, the sounds are relatively easy to acquire with accuracy. Is it worth while to spend any considerable amount of time on a study which may be of no value in the field to be entered, if, in order to get this time, more important work is set aside?

The preparation which Dr. Speer and Dr. Oldham include under such terms as Spartanics and Humanics, seems to me especially desirable. While such work does not come into a scholastic program, the qualities desired can be taught by precept and example. Miss Small, at her institution at Edinburgh and in her addresses at the British summer schools for missionary candidates, is showing what can be accomplished in that direction. What our missionaries are is vastly more important than what they say, and an emphasis of the ideas underlying those coined words will revolutionize some lives on the field.

IS IT REASONABLE TO EXPECT A THEOLOGICAL SEMINARY OR COLLEGE TO PROVIDE THE SPECIAL TRAINING NECESSARY FOR THE ORDAINED MISSIONARY IN ADDITION TO THE REGULAR THEOLOGICAL CURRICULUM?

PROFESSOR ERNEST D. BURTON, D.D.

The Report of the Committee on the Preparation of Ordained Missionaries, printed in the Third Annual Report of this Board, contains a list of studies regarded as desirable to be pursued by the prospective ordained missionary. It omits some of the more obvious studies of the collegiate course, but those enumerated fall into three classes.

1. Studies that properly belong to the undergraduate collegiate course. Modern Languages, Art, History of Civilization, History of Philosophy, Psychology, Pedagogy, Sociology and Civics, Economics, Astronomy, Biology.

2. Studies that clearly belong to the standard theological course, apart from any special needs of men preparing for foreign missionary service: Greek (N.T.), History of Religion, Comparative Religion, Systematic Theology, Church History, Apologetics, the Bible, Principles of Religious Education. (The early conflicts of Christianity with heathenism is simply a chapter of early church history.)

3. Then remain the following, which are apparently inserted with special reference to the needs of the prospective missionary:

(a) Ethnology and anthropology.
(b) Political and economic geography.
(c) Political, economic and diplomatic history of foreign mission fields.
(d) Missions and world movements.
(e) The science of missions.
(f) Missionary biography.
(g) Business methods.
(h) Hygiene, sanitary science, first aid to the injured.
(i) Phonetics.

Two omissions from this list are noticeable. The History of Missions does not appear at all. But as it undoubtedly belongs in the second list among studies which should be accessible to all students for the ministry, it does not concern us at this point. The other omission is more significant. No mention is made of the languages of mission lands. The committee thus tacitly gives assent to the principle that the study of the language of the land in which a man is to work should be pursued in that land. This is, I believe, a sound decision. But if to this be added, in accordance with the general trend of opinion, that such study is to be pursued in a school for newly arrived missionaries, it is reasonable that in this school also should be pursued the intensive study of the history, literature, customs, religion, and political and economic conditions of the land in which the missionary is to work. In that case, we should eliminate from our present consideration the third item in the list: Political, Economic and Diplomatic History of Mission Lands. For I think it may be assumed without argument that it is unreasonable to expect the student, before going out to the foreign field, to study the political, economic and diplomatic history of all mission lands, to say nothing of the difficulty of the theological school offering so comprehensive a series of courses. Respecting missionary biography, it is fair to question whether it should be included in the curriculum, and not rather be recommended to the student to be included in his private reading.

If, then, we assume that the committee meant to recommend the list which they gave as representing the general opinion of their correspondents, and omit the two just named for the reasons indicated, there remain as subjects needed by the missionary, but not by the pastor, the following seven subjects:

1. Ethnology and anthropology.
2. Political and economic geography.
3. Missions and world movements.
4. The science of missions.
5. Business methods.
6. Hygiene, sanitary science, first aid to the injured.
7. Phonetics.

Our question, then, is, Is it reasonable to expect theological schools to provide instruction in these subjects for the benefit of their students who expect to become missionaries?

It seems clear to me that in general we must return a negative answer to this question. It will be at once agreed that the seminary ought not to offer these subjects to its students unless it is prepared to teach them well. The first four of them, Ethnology and Anthropology, Political and Economic Geography, Missions and World Movements, The Science of Missions, are, perhaps, sufficiently related so that they might all be taught by one man. It would not usually be the case that the same man who taught these subjects would be competent to teach Phonetics, nor likely that he could give competent instruction in Business Methods, Sanitary Science and First Aid to the Injured. As none of these last named subjects is enough for a professorship, it would be practically necessary to secure the services for part time of some neighboring physician and lawyer, or of an instructor in a business college. The provision of these courses, therefore, would, roughly speaking, call for the appointment of one additional professor and the provision of some special instruction by a person or persons outside the faculty.

In the great majority of our theological schools, this provision would be made for a very small number of men. In a school connected or closely associated with a university, the instruction in Ethnology and Anthropology and in Political and Economic Geography, in Hygiene, Sanitary Science, Business Methods, and in Phonetics, might be had with little, if any, additional expense. In such a case, the courses in Missions and World-Movements and in the Science of Missions might, perhaps, be given by the professor of Missions, if Missions is not simply an adjunct to his principal task, and some special provision might then be made for First Aid to the Injured.

A large theological school, having a considerable number of men preparing for work as foreign missionaries, might very well be warranted in appointing a professor of Anthropology, Geography, and related subjects, and in securing outside instruction in Business Methods, Sanitary Science and Phonetics. But it seems scarcely possible to doubt that, in the interests both of economy and efficiency, the great majority of our schools should make no effort to provide instruction in any of these lines, but should instead advise their students to seek such instruction in a university or in a school devoted specially to the training of missionaries, where there would, presumably, be enough students in these subjects to warrant the employment of competent instructors. To put upon the several theological schools the responsibility for the teaching of all these subjects is to tempt them to lay the burden upon professors already covering a field as wide as they can deal with successfully, with the inevitable result of deterioration in the character of their work, or to compel them to spend an amount of money out of proportion to the results to be achieved.

I have thus far taken it for granted that the theological school will not undertake to teach such distinctly collegiate subjects as Astronomy, Biology, Psychology, etc., which find

a place in the list just named above. This assumption is, I think, most just. But it is to be remembered that many students who come to our theological schools will not have taken all the studies in that list in college, and, in many cases, will not discover their need of them till they are in the midst of their theological course. The necessity that will thus arise that the student should turn to some other than his theological school to complete his preparation for missionary service, furnishes an additional reason why such a school should not add the studies of the third list to its curriculum. For it will usually be possible for the student to find in the same or adjacent schools instruction both in those studies which he needs from the third list and those which he lacks from the first. To provide the latter will only tempt him to do without the first.

Two years ago I answered in the negative the question whether the standard theological course should be lengthened to four years in order to provide adequate instruction in missions. I am constrained to return the same answer to the present question, and to advise that, in general, the theological seminaries do not undertake to offer those special studies which, though needed by the prospective missionary, are not required by their other students; but that, if these courses are not available in some immediately adjoining college or university, they advise their students to supplement their course in the theological school by a short period of study in a missionary training school or other institution offering the courses which they need to supplement those taken in the college and seminary.

THE DISCUSSION

Principal O'Meara.—I am a hearty believer in the well-equipped school of missions. In a few strong and well-chosen centers, we should aim at providing not only opportunities for lectures, but institutions which are devoted to the special work of missionary training on its more technical side. Every course, however, in all our theological seminaries should be of such a nature as to serve the cause of world-

wide evangelization. To minister to the need of the world should be the objective of every seminary. The institution which uses its equipment and staff with the broadest outlook and most catholic spirit is the one which most helpfully serves its local purpose.

Thorough missionary training should include the elements of social service and of the science of teaching. It should also include the history of missions and a thorough mastery of the English Bible. A missionary leader in China of eighteen years' experience, in writing to me recently, remarked: "We need men of wide outlook, well-educated and thoroughly equipped; but, in particular, send us men who know their English Bibles and can use them when they come into contact with the heathen." Pastoral efficiency is needed and the ability not only to preach in the ordinary acceptation of the term, but to debate and conduct an argument in the midst of hostile and questioning crowds. Such preparation as this our theological institutions should give. For technical preparation in medicine, education, or special language study, it is of pressing importance that we should have our schools of missions.

Reverend George Drach.—The theological seminary is the training school for the laborers in the vineyard of the Lord, the ministers of the Church, both at home and abroad. An efficient seminary must furnish an adequate supply of trained men for both fields. The first theological schools, the catechetical schools of the ante-Nicene fathers, sought to meet the missionary as well as the pastoral needs of the Church of their day; and if our modern seminaries have failed to provide for the training of missionaries, it is because they have lacked the missionary vision and spirit.

Because the functions of the holy ministry are essentially the same everywhere and always, the institution which is established and maintained by the Church to prepare men to administer this sacred office, must provide the instruction which will fit them for service in any field to which they may be called, whether it be in a settled pastorate at home, or in some foreign mission field.

To each of the four main divisions of theology—exegetical, dogmatic, historical, and practical—the science of missions is closely related. We need the full equipment of every seminary, yet every theological professor should be a teacher of missions, even where a chair of the science and practice of missions exists.

Every theological student should study missions. It would be far wiser to prepare students for entrance into either field of service, home or foreign, letting the call finally determine which shall be their work,

rather than to select a few men at the beginning of the theological course to be specially trained for foreign mission work. The study of missions should not be an appendix to a theological curriculum, not even a graduate opportunity, but an integral part of the regular work.

In Germany there are many schools which aim to prepare for the foreign field men who have had no university training. We have quite a number of these training schools whose standards are low. We should insist, I believe, on a thorough theological education for ordained men. To that end, we must encourage our seminaries to furnish adequate opportunities for missionary candidates.

Many advantages would result from regular instruction in missions for all theological students. Those who remain at home would have as good a theoretical knowledge as those who go abroad, and would, therefore, be more definitely in sympathy with those out in the field. The work of foreign missions would more naturally be included in the mind of the whole Church as an integral part of its work. Foreign missionaries would be the living links between the great enterprise to which they have given their lives and their fellow alumni at home.

ASSUMING THAT IT IS THE FUNCTION OF A THEOLOGICAL INSTITUTION TO PROVIDE THE SPECIAL TRAINING NECESSARY FOR THE ORDAINED MISSIONARY, (1) SHALL THE CURRICULUM BE SO MODIFIED THAT THE MISSIONARY CANDIDATE MAY SECURE THE SPECIAL MISSIONARY TRAINING WITHIN THE THREE YEARS ORDINARILY DEVOTED TO THEOLOGICAL STUDY, OR (2) SHALL A FOURTH YEAR BE DEVOTED, EXCLUSIVELY, TO SPECIAL MISSIONARY TRAINING?

Reverend Professor Charles R. Erdman, D.D.

To further the discussion of this important problem, I will present seven considerations, in view of which it may seem wise to endeavor to secure for missionary candidates a fourth year of special instruction rather than to attempt so to modify existing curricula as to make this special training a part of the usual three years' course of study.

Before presenting these considerations, however, it may be helpful to make a few preliminary statements, upon which, in all probability, there will be general agreement; and which, if kept in mind, may give increased clearness and definiteness to the debate.

In the first place, it is admitted that all seminaries should provide missionary instruction of such a character that all graduates, whether they are to labor as ministers at home or abroad, will be intelligent and enthusiastic leaders of the missionary enterprise. Such provision will necessarily modify the present curricula of many seminaries; but such modification is imperative. The missionary instruction will include some of the branches usually classified under the caption of "special missionary training," as, for example, the History of Religion, Comparative Religion, Pedagogy, Sociology, the Science and History of Missions. Evidently, as such instruction is increased in the regular three years' course of the seminary, there will be less and less need of a fourth year. However, this discussion is to proceed on the hypothesis that, in addition to all such general missionary training, an amount of special training equal to a full year of study is still needed; and the question before us is whether such special and technical training in languages, history, customs, conditions, and problems of particular fields, should form a fourth year of study, or should displace parts of existing courses so as to be included in the usual three years of theological instruction.

It is further admitted that the establishment of schools on the foreign field for the special training of newly appointed missionaries will vitally affect the final solution of our problem. A number of such schools are already in existence. The Board of Missionary Preparation at its second annual meeting declared in favor of the multiplication of such institutions, (see Report, p. 51); and a special committee, appointed by the Continuation Committee of the World Mis-

sionary Conference, is concerned with furthering their development. The increase of these institutions will certainly render less necessary the provision by our seminaries of specialized missionary training, and, least of all, of a fourth year for such training. We are discussing, however, a hypothetical question; whatever such schools on the field may or may not be doing, in case a theological school at home is to give an adequate special training for the field, should this be attempted during the three years, or in a fourth year of the theological course?

In the third place, it is evident that, in any event, not all seminaries should be expected to give such a fourth year of special training, as is advocated in this paper. Such technical instruction is expensive, and should be exact and scientific. It should not be attempted by institutions which lack equipment and endowments for such work. Nor is there need of imposing such a burden on all institutions. Missionary candidates form only a small fraction of the whole body of ministerial students, and their specialized training might well be undertaken by a small number of the stronger institutions representing certain denominations or localities. However, our problem is to determine whether any institution which undertakes to give technical, specialized missionary training, should do so as a part of its present, but necessarily modified, curriculum, or as a fourth year of study.

So, too, it is evident that not every missionary candidate could afford to take a fourth year of study in a theological institution. To many the expenditure of time and money would appear prohibitive. After the long years of school and college and seminary work candidates are naturally impatient of any further delay, and are often under financial obligations which they should be unwilling to increase. It is, of course, true, on the other hand, that an expenditure of time in preparation is usually a saving of time in the years of service; that the financial demands of the usual theological year are

quite moderate; and that many candidates have gone to the field, and many will continue to do so, with imperfect training, not only in technical missionary subjects, but in academic and theological disciplines. Our problem is to consider an ideal, and to ask whether those candidates who are willing to pay the price, will be better prepared for missionary service by taking a fourth year of special study, or by substituting this technical training for a part of the usual theological course.

In the fifth place, it is undoubtedly true that by private reading and study during the three years of theological training, and, especially, during the long summer vacations, much can be accomplished by a missionary volunteer in the line of preparation which will be invaluable to him in his future work. We are dealing, however, with such specialized training in phonetics, languages, religions, and similar subjects, as demands instruction of the most exact scientific character.

So, too, it is evident that extra-curriculum and elective courses can afford considerable training in such special lines. In some instances, they are so employed at present; but, usually, elective courses are regarded as a needed supplement to the disciplines of the required theological curriculum; and the question before us is whether, at the expense of the regular curriculum, these courses should be multiplied, or whether they should form the substance of a fourth year of study. We are asked to supply the equivalent of a year of special training; shall it be secured by reducing the theological curricula by one-third in their content, or by adding one-third to their allotted time?

With these preliminary statements in mind, the following considerations are suggested as favoring a fourth year, devoted exclusively to special missionary training, for missionary candidates who have previously completed the usual three years of theological study:

1. *The Brevity of Theological Training.*—While this period of study is nominally three years, it is actually less than half that time in length. In American theological institutions, after deducting the five months of summer vacation, the two weeks at Christmas, and the time spent in examinations, the "year" of study is found to be scarcely six months. To this consideration must be added the fact that theological students universally allow more serious interruptions to their weekly work than do the students of other professional schools. The "week-end" is very frequently spent in filling preaching engagements, which not only demand time and strength in their performance, but demand portions of other days for preparation. Furthermore, during the week, work outside of the seminary is frequently assumed. All these labors may be regarded as profitable, even necessary training for their life work; but they mean a definite lessening of the time actually devoted to study, and suggest a "year" which is less than six months in length, and a "three years' course" which is actually less than eighteen months in length. If, then, this period is abbreviated by one-third, to make room for "special missionary training," there would be left but twelve months of true theological study in the preparation of ordained missionaries. This allotment of time seems to be inadequate. Instead of shortening the present course, then, let us try to secure the addition of a fourth "year," of six or seven months, for technical missionary training.

2. *The Character of the Theological Course.*—It is such as to demand at least the amount of time assigned to it at present.

(a) It is a *difficult* course. Contrary to the popular opinion, which is supported by many attempted "short-cuts to the ministry," a theological curriculum includes the consideration of the most serious problems which have ever confronted the human mind; and, if properly constructed, is so wide in its scope as to include disciplines demanding for their

pursuit fully as much time as is given to preparation of medicine or the law. The very essence of the theological course is such that it demands time for deliberate thought, and its value is utterly destroyed by crowding and haste. It will not be denied that many existing lecture systems reduce the work of theological students to the low level of mere memorizing of dictations; but to shorten the time allowed for the course would only increase existing evils and hamper the best work now being done.

(b) It is a *fundamental* course and cannot be materially shortened. Contrary to the belief of the usual critic of theological education, the course is not technical and specialized, so that part of it can be omitted by a man who is to labor at home, and part by the man who is to labor abroad. There is a popular delusion that large portions of the course are designed to prepare specifically for the work of home pastorates. As a matter of fact, even the small fraction of the course, known as "Pastoral Theology," deals with principles of Christian work and religious activity which are not only of wide application, but are frequently prized most of all by candidates for foreign missionary service. Surely the main body of the theological course is of such a character that to omit one-third of its content to make a place for technical missionary training, would mean for the missionary candidate a serious loss of fundamental theological preparation. One must, of course, speak with modest reserve of the content of an ideal theological curriculum. Certain changes seem inevitable. Yet even the most radical reformers are not advocating fewer courses so much as substituted courses. The study of the ancient languages is regarded by many as antiquated. The greatest satisfaction is expressed when students no longer acquire even the rudiments of Hebrew, so that they are debarred from the use of the best commentaries and enjoy the liberty of interpreting the psalms and prophecies quite independently of the meaning of the

original writers. Yet even those most gratified by the extinction of Hebrew and Greek Professors interpret their joy in terms of the possibility, not of less study, but of larger opportunity for more "practical courses." However, the content of the course may be changed, few thoughtful men advocate the lessening of this content, or regard with hope the day when graduates in theology will be more ignorant than at present.

3. *The Imperfect Preparation of Candidates.*—A third consideration against lessening the time now allowed for specific theological study is found in the increasing crowding of the course due to the imperfect preparation of candidates for the course. This deficiency is commonly found, even in the case of intending missionaries, to include lack of training in Rhetoric, History, and other academic, and even elementary branches; but the defect is most serious in three particulars. (1) Philosophy has not been studied; or, more unfortunately still, it *has!* The instruction, so commonly given in colleges and universities, based upon a purely naturalistic theory of the universe, forms a poor introduction to the study of theism; of Christianity, still worse; of Christian missions, worst of all. The necessity of laying even a ground-work of true metaphysical and philosophic conceptions is placing ever increasing burdens on such departments as those of Apologetics and Systematic Theology. (2) Greek is truly an "unknown tongue" to an increasing majority of men who enter our schools of theology. The necessity of providing instruction in the elements of this language is making ever greater demands upon hours and energies formerly devoted to theological study. Of course, many feel that the study of Greek is not necessary for success in the ministry, and that men should be ordained to teach Christianity although ignorant of New Testament exegesis. The fact remains that, whether required or not, Greek is still desired by a large number of candidates, and it is a serious

question whether it should be denied even to those who are to labor on the foreign field. (3) The most serious, if the most surprising, defect in the preliminary training of candidates for the ministry is discovered in their ignorance of the contents of the English Bible. Professor Phelps has been quoted as saying that "in reference to the Bible, the ignorance of university students is absolute and profound." Whether the quotation is accurate or not, the correctness of the sentiment will be avowed by many less famous authorities, who will affirm that the ignorance alleged is not cured by the university courses, nor by the summer vacation which intervenes between the graduation in the spring and the entrance into the seminary in the fall. Some attempts at remedying these serious defects are beginning to be made in certain of our seminaries, but it is admitted that even the little time allowed for these attempts is taken from the other theological disciplines. It is this increasing demand for time, due to imperfect preparation, that raises the question whether it would be wise to shorten, by introducing technical missionary training, a theological course already so overburdened.

4. *The Lateness of Missionary Decisions.*—The lateness of the decision to enlist in missionary service and the delay of missionary societies in appointing candidates to specific fields, are strong considerations for postponing "special missionary training" until a "graduate" or fourth year. If students for the ministry do not decide to enlist for foreign service until the end of their second or third year in the seminary, it is obvious that a fourth year of special training must be provided for them; so, too, if mission boards do not assign candidates to special fields until their theological course is nearly or quite completed, the seminary must provide a further year for their special training; if, as we are supposing, the training is to be done by the seminary.

It is true that the Student Volunteer Movement and other

agencies are doing much to hasten decisions, and enlist men who are in academic and collegiate training; but it will probably always be the case that many of the strongest men will decide during their seminary courses to volunteer for the foreign field; and if, as suggested, no fourth year of study is provided, they will be denied all or an integral part of the special training they need.

So, too, the Mission Boards are probably doing the best they can under the conditions, but the time is not near when they can so arrange that the constant emergencies on the various fields will not demand the selection of men who are far on in their theological training, for the special needs and the definite fields. It is, indeed, during the very course of theological study that specific aptitudes are developed and discovered which lead to the specific appointments. How evident, then, that a further year of study should be provided to prepare for these particular places and forms of missionary service!

In this matter of delay, probably, the candidates are more at fault than the Boards, if "fault" there be. It is the fact with which we are concerned. Secretary Speer was speaking for the Boards when he emphasized "the very great difficulty of getting men and women to commit themselves to going to the mission field a long time in advance of the actual period at which they go." The theological students wanted to put off the decision "until near the end of their seminary course." (See Report of the Board of Missionary Preparation, 1912, p. 45) If, then, any considerable number of students do not decide upon foreign missionary service until late in their seminary course, it would be an injury to the course and an injustice to candidates to shorten the course of theological training by changing the curriculum of studies to include the needed special missionary training. The need of these students could only be met by a fourth year devoted exclusively to such special missionary training.

5. *The Economy of a Fourth Year.*—This last consideration suggests the great advantage from the point of view of economy of a fourth year of special training for all missionary candidates; not that the provision of a fourth year would be less expensive than the method of an altered three years' course, if the latter met the whole need; the reverse might be true; but since some candidates must have a fourth year because of late decisions and appointments, evidently it will be less expensive in time, money and effort to provide the one necessary method than to provide both.

But the point of economy is more obvious from another point of view. An institution which offered a "fourth year of special missionary training," would be patronized by students of many different denominations and shades of religious belief; but if the special training is made a part of a three years' course of theological training, then only those students could be expected who felt that the institution represented their exact opinions and creeds. Such an arrangement would compel practically every sectarian and demoninational college, no matter how small, to provide this specialized training, or, what would more commonly result, to allow its graduates to go to the field unprepared for their work. Economy, therefore, suggests that it will be cheaper for any institution to provide one form of instruction than two; and for a few institutions to furnish the needed preparation, than for all.

6. *The Demand for Greater Efficiency.*—Another consideration to be submitted is the demand for increased efficiency made upon seminary graduates, whether they are to labor at home or abroad. This demand suggests that a shortening of the seminary curriculum for the introduction of special missionary training would be less wise than the provision, for such training, of a fourth seminary year.

The old question emerges as to the proper content of a theological curriculum; but most educators would agree that

it should include the departments of Biblical Literature, of Christian Doctrine, of Church History, of Apologetics, and of practical methods of Christian work. However these may be termed or thought to include, the conditions of the modern world call for an enlargement rather than a lessening of the emphasis placed upon each of them in present seminary curricula. (1) As to Biblical Literature, the world has never known an age when problems of Biblical criticism were so acute and pressing. These problems form the substance of newspaper editorials even in Cairo and Japan. The theological student must know to-day what he believes and why, and what others believe as well. (2) Christian Doctrine, or Systematic Theology, has assumed protean shapes of late. Never was it so necessary as to-day for a Christian missionary to have a message and to be able to define the message in terms intelligible to the modern mind. (3) Church History needs to be studied to guard the present generation against the re-appearance of exploded heresies which troubled generations of the past; and to be vastly enlarged to include the history of religion as well as the history of doctrine and of missions. (4) Apologetics must be recast in form and broadened in scope to confront modern attitudes of rationalistic attacks, and to meet the claims of the great ethnic faiths. (5) Practical Theology is continually widening its field to prepare Christian ministers for changed conditions and to equip them with the best methods for work in differing and difficult fields.

With the increased demand made by the great social and religious world movements of our day, would it be wise, for any reasons whatever, to so alter our theological curricula as to make way for a year of specialized work, unless we add a corresponding year of time for study?

7. *The Technical Character of Missionary Training.*— A last consideration is the necessity for special technical missionary training of a really high order. The recognition

of this need was a prime factor in bringing into being the Board of Missionary Preparation. There was little thought of changing the fundamental theological disciplines, but provision was sought for furnishing the lines of special study which were not needed by ministers at home, but were indispensable to men who were to labor as missionaries. These studies have been considered by the Board of Missionary Preparation to be so numerous and so important as to demand at least one year of time from every candidate. We are now suggesting that this year of time should not be taken from the three years of theological training, but should form a fourth year to the previous theological course. To attempt to take the time from the established theological curricula would imperil the special training we are seeking to insure.

In case these technical missionary branches are compelled to fight their way into existing curricula, delay is certain to occur. Theological faculties are notoriously conservative and are certain to oppose innovations which threaten to lessen the time now given to their various disciplines. It is unfair to the special missionary studies to bring them into unnecessary competition with established courses. They will be in peril of being slighted and hampered in their growth and development. To introduce a fourth year would meet with the general approval and hearty support of all faculties in institutions so equipped and endowed as to make such a fourth year possible. It is, then, in the interest not so much of the existing theological curricula as of special missionary training that we advocate, for such training, the establishment of the fourth year.

Such are some of the considerations which may well be considered as favoring the endeavor to provide, in certain of our theological institutions, a fourth year to be devoted exclusively to special missionary training.

THE DISCUSSION

Professor Capen.—There are really four questions that enter into this discussion of a fourth year. First, what studies additional to those included in the standard curriculum, are needed by would-be missionaries? Second, what studies can be reduced in order to make place for these? Third, can this special preparation be secured within the three years of the standard course? Fourth, can the seminaries furnish all this preparation?

First, with reference to the additional courses that should be provided for prospective missionaries, I would venture the opinion that these men and women need instruction in certain phases of social service, preparatory work in Phonetics and the Science of Language, and training which will prepare them personally to appreciate and interpret the history, social customs, and religious beliefs of the peoples among whom they are to live. They need to know something of the science and art of Education, and of the principles and methods of missionary work, studied historically and comparatively in the light of their results.

Second, there is very little in the standard curriculum which is not needed by the prospective missionary. He needs a broader and deeper training in fundamental studies than does one who remains at home. If it were generally agreed that such subjects as Greek and Hebrew should no longer be demanded from the average missionary candidate, it would still be necessary to have him devote the time thus saved to studies which are being added to the standard curriculum as essential elements in the new preparation for the home pastorate.

Third, can missionary candidates be adequately trained in the usual three years of theological training? Perhaps some can; but most can not. In the majority of cases, the introduction of technical training will have one of two results: it will be done in so superficial a fashion as to be of little value; or it will make impossible adequate work in the important fundamental studies. This danger comes out clearly in the study of suggested three year courses for ordained missionaries. There is abundant room for a full year of accurate, scientific, highly specialized missionary training with the specific mission field constantly in the candidate's mind. It has been suggested that such specialized training might be provided in connection with the union language schools which are springing up on the mission fields. But, in that case, it would be almost inevitable that the taking of lectures in English and the study of English books would prevent sufficient use of the vernacular during the critical first year of language

study. The student would continue to think in his own tongue rather than in that of his adopted country, and this would destroy or greatly reduce the efficiency of the language school as such. This consideration alone would indicate that most of this specialized training should be provided at home.

Fourth, most theological seminaries cannot provide this training because of the limited number of missionary candidates among their students for any particular field; the lack of sufficient endowment; and the lack of enough specialists. Some of them will be able to provide part of this preparation; perhaps, a very few, all. Institutions are being developed for meeting the specific need of a highly specialized graduate year. In this way and through some form of co-operative action between the institutions of different sections and denominations, adequate facilities can be provided.

THE GENERAL DISCUSSION OF THE LAST THREE THEMES.

President Schultze.—I want to put in a plea for the approval of the study of Hebrew as a valuable asset in missionary preparation. The Moravian Theological Seminary is one of the smaller Divinity Schools which prepare missionaries for service in foreign lands, as well as ministers for the home churches. Yet the Moravian Church or Unitas Fratrum was the first Protestant or evangelical Church to send forth missionaries to the heathen, when, in 1732, D. Nitschmann and Leonard Dober went to St. Thomas. She has ever since continued to do missionary pioneering work and her experience is entitled to receive consideration.

One of the first two missionaries, Leonard Dober, though simply a potter by trade, could read his Old Testament in Hebrew. In 1738 he began a mission work among the Jews of Amsterdam, in Holland, as the first Christian missionary of modern times to preach the Gospel to Israel. Although, at present, the Moravians have no special work among the Jews, we consider the study of Hebrew important for at least the leading men in the different mission fields.

Our theological students begin Hebrew in their sophomore year at college. It is not so difficult a language to learn as some claim who know only enough of it to give students the advice to forget their Hebrew, because they themselves have so little to forget. When rightly taught and studied, there is much joy and benefit in the study of Hebrew. I testify from an experience of fifty years in teaching Hebrew.

The knowledge of Hebrew is directly necessary for all mission work among the Jews; it is almost indispensable for missionary work among the Mohammedans, and as a preparation for the study of Arabic. We find, furthermore, that the knowledge of the primitive forms and constructions of Hebrew is very helpful for the acquiring of agglutinative and Turanian languages, such as the Eskimo, the Bantu and Kaffir, or even the Mongolian languages. While we recognize the fact that the language of a people can best be learned by being in their country and learning it from them, it is necessary to enlarge the faculty for acquiring that language, especially among the uncivilized nations. We teach our own candidates for the mission in Alaska the elements of Eskimo, and the candidates for Nicaragua to read Spanish.

As Moravian mission fields, not by choice but by divine overruling, are largely still among uncivilized races, we find it desirable also to give to our mission candidates some practical and professional training in surgery and medicine, in carpentering and general mechanical skill. If a choice must be made, they can rather get along with less knowledge of Philosophy, Psychology and Economics than without this practical knowledge.

Principal Smyth.—Our discussion has made evident two or three facts of primary significance:

First: The fundamental difficulty is with the men rather than with their training; it is the same problem which confronts us in the work at home. We have been told that the missionary must be a man with "iron in his constitution," a leader of men, a teacher, with the faculty of training others to teach, and so on. Yes, but how are we to secure these men? We are not getting them for the home work.

Again, the difficulty of devising a standard course is enhanced by the immense differences in educational attainment of the students sent to our theological seminaries. It would be comparatively easy to devise a curriculum for university graduates, but we have candidates with every variety of attainment, from the distinguished university graduate to the young fellow who has only left the office or the counter a few months previously. We seem to have been largely discussing ideals—ideal candidates and an ideal course, which was possibly inevitable and by no means without profit. We must not overlook, however, the practical difficulties that confront us in our theological schools.

Further, we should frankly recognize the limitations imposed by questions of time and opportunity. Our missionaries can not know

everything. There is danger of overloading the course at the expense of thoroughness; the most we can hope for is a good general knowledge of the more vital branches of learning, with specialization in studies more peculiarly important to the missionary.

But it should be our chief aim to turn out men trained to think, who are yet preachers with conviction. I am not solicitous about the particular brand of theology. The history of religious revivals shows this to be largely immaterial; but the supremely vital, the immensely difficult task of the theological professor of to-day is to produce preachers with conviction; to teach thoughtful young men to re-adjust their theological preconceptions, and meet the problems raised by the modern study of Comparative Religion, while still retaining a firm belief in the uniqueness and pre-eminence of Christianity and the all-sufficiency of the Gospel to meet the world's needs.

President Wardle.—In considering the number of years necessary for adequate missionary training, we should not forget the summer school opportunity. There seems to be a consensus of opinion that three years of theological training afford insufficient time. But the wise use of two long summer vacations would readily afford the equivalent of another year. Once it was thought that the long vacation was needed for rest, but now all agree that four months of relaxation from study is unnecessary and often detrimental. The wise use of summer time would also be a saving in the expense of preparation. A first-rate summer school might be a co-operative affair between several seminaries. It would attract many pastors, especially, if held at well-equipped universities or training schools. Very often pastors under appointment for foreign service could spend four summer months in special preparation for their work before sailing, when a school year of study would be beyond their reach.

Professor Soper.—I do not wish to be understood as opposing a fourth seminary year, and yet I should like to state several facts which render a fourth year less necessary now than it was under conditions existing in our seminaries ten or twelve years ago. Reviewing the eight items which Dr. Barton mentioned, I notice that all except the last are provided for now in seminaries. Since I was a theological student, our strongest seminaries have made generous provision for Pedagogy, Sociology, and Comparative Religion, three very important departments as regards missionary preparation.

The elective system has, likewise, been widely extended. Nearly all theological students have the opportunity to specialize to some extent. At Drew, some thirty-five semester hours have been added to the cur-

riculum during the past five years. A judicious use of electives may enable a student to secure the bulk of the training he needs within the prescribed three years.

It has been suggested that a candidate might well make a thorough study of the field to which he is about to go during a possible fourth year. This is by no means essential to his success. Indeed, such a study is a part of the life-work of a missionary, and must be carried out on the field itself.

Professor Sailer.—When I was a child my imagination was much stirred by stories of Russian travelers pursued by wolves, who found it necessary to throw out some of their own children to the wolves in order to delay the fierce animals and lighten the sleigh. We are, to-day, in much the same situation with the curriculum. It has become top-heavy, and, in the interests of the sleigh itself, we must sacrifice something, agonizing though the process may be.

With regard to Hebrew, I may say that I made it a main study in a three years' seminary course, took a higher degree in Semitic languages, and taught Hebrew for six years. It seems to me that the little the average theological student learns of it is of much less value than many other subjects might be to him. The chief objection is that it takes so much time to gain anything like mastery. I would gladly exchange what I used to know of Hebrew for a knowledge of almost any other of the subjects on Dr. Barton's list.

In this day of specialization, it is impossible for any one missionary to be up in all the subjects needed. The unit should be the group and not the individual missionary. We need a few missionaries with a good knowledge of Hebrew, but only a few. It is, in my opinion, a mistake to require it from the average missionary.

Professor Robinson.—Like Professor Sailer, I was once a teacher of Hebrew. By the re-adjustment of courses, I was led to become a teacher of the English Bible. I find my exegetical experience of the greatest value in my present work. From another angle, also, I would insist on the continuing importance of language study. The great outstanding defect of foreign missionary work to-day is the inability of the missionaries to use a vernacular. I call to witness the fifth volume of the Reports of the World Missionary Conference. Too many missionaries are talking to their congregations through interpreters. The cure is not a fresh avoidance of linguistic study, but a more scientific procedure.

Professor Macdonald.—The fundamental argument against the dropping of Hebrew as a required study for the missionary is that

there is no adequate translation of the Old Testament. None of the revised versions is remotely satisfactory. All have startling blunders even in simple historical passages. On the basis of twenty years' teaching of Hebrew, I can say, with confidence, that a single year of Hebrew will demonstrate this to any attentive student. Therefore, anyone who wishes to use the Old Testament must be in a position to control the English version by means of the Hebrew original. Further, he need not be afraid of the amount of work required to put him in a position to do that.

It is especially advantageous for the missionary to have studied Hebrew. He must learn the language of his field. But first he must know how to learn a language. Very many go through our schools and colleges and spend time over Latin and Greek and modern languages, but do not learn them. They are not taught how to study them, and they are left with the impression that they can not master languages. I have had many students who, if it had been left to their choice, would not have taken Hebrew. They had classified themselves, finally, as non-linguistic. Yet under the favorable conditions and in the small classes of a theological seminary, they discovered how to learn a language and, in proportion to the time they put on it, they mastered Hebrew.

To the brilliant progress in Turkish of one of these, Dr. Barton could make ample reference. He came to the seminary convinced by school and college experience that language was not his forte; yet he was first in Hebrew in his year and thereafter did excellent work in Arabic. It is true that some men—but they are few—simply can not learn a language. That they have not done so at school and college is, in itself, no evidence; they may belong to the class above. But it is eminently in the interests of the Mission Boards, that they should be thoroughly tried out. No Foreign Mission Board wants a man who is devoid of linguistic sense. And that trying-out can be done by the Hebrew course of a theological seminary.

Much has been said on the value of courses for the study of the English Bible. Such study is admirable and necessary, but who shall conduct the courses? Here my first point comes again into play. No one can teach even the English Old Testament with safety, unless he can control his English version by means of the Hebrew original. Otherwise, he is not guiding in the study of the Old Testament, but is carrying on an English Literature course in the King James version, or the revised edition. But where are these teachers to come from? Once let the idea get abroad that Hebrew is not necessary for the Old

Testament student and the number of students taking Hebrew will at once dwindle. At present, the only practical method of demonstrating to a student the value of Hebrew is to teach him Hebrew, and thus to show him how Hebrew can change the Old Testament for him. But if he does not study Hebrew, he will cling to the venerable errors of our translations and uphold their inerrancy. Thus, our supply of solidly based teachers of even the English Bible will be cut off.

President White.—I am inclined to favor a fourth year of special training for the missionary candidate. Already there is too much in the three years' theological curriculum for the average man to do as well as it should be done, and more is coming all the time. And this, to say nothing of the woeful absence of knowledge of the Bible itself with which many a student begins his theological course. The equivalent of a full year's time should be involved in the theological course in the direction of mastery of the Bible. The only alternative for this fourth year which I see, is to catch the student younger and give him beforehand the equivalent of one or two years' specialized preparation before he reaches the seminary. If I had my own way, the student who comes out of the college of to-day would have five years instead of three. There is much to commend in the suggestion of Dr. Sailer that we seek to dovetail the college work with the seminary work.

President Evans.—The financing of a fourth year is a serious problem for the average school of theology. It means additional professors for very few students in any one year, possibly no more than two or three. Could not the financial problem, however, be solved at minimum expense to Mission Boards through fellowships, by means of which a theological school could send such fourth-year students to a university, either in America, or Europe, or Asia, to secure the special training it itself does not have the facilities to give?

Principal Hill.—The regular three years' course will have to be the standard preparation for the missionary no less than for the pastor at home. Men are quite unwilling to delay for another year, after many years of studying. They long to get quickly into their work. Protracted years in scholastic life tend to cool the zest for the evangelistic portion of a pastor's or missionary's life. It might be good policy to send candidates out after three years of study into personal touch with the people for whom their life is to be given, to steady their purpose. The learning of the language and the elementary preaching would not be affected by lack of extra training. Having

made a short stay, during which the language has been mastered, they could come back for the extra year. By that time, they would know definitely the work they were to do, which they seldom do at the close of their college course. The year then would meet a sense of need.

Professor Rowe.—Men who prepare to specialize in the foreign field are often deeply disappointed. They are given something else to do. The fourth seminary year should come during the first furlough period. Every man will then know his powers and his limitations, and be able to make a wise use of his time. Let us further plan to bring missionaries willing to study home, for a year of furlough study once every five years. By this method, we would develop great missionaries.

The Chairman.—We must impress upon our Findings Committee, through which this Conference will speak with an authority previously without parallel, that it must not commit our theological schools to any relinquishment of present standards in the preparation of men for the ministry at home. There is no recognized profession, except the ministry, that does not require more professional training to-day than was required half or a quarter of a century ago.

Once a theological course invariably implied three strong years in addition to full collegiate training. Since then, we have added many studies to the standard theological course, and have enlarged those which formerly were looked upon as alone essential. The result is a more chaotic condition than is to be found in the training schools of any other profession. On the whole, I fear, that, in many respects, the training of the ministry is less adapted to the sterner and wider demands of our day than it was, relatively, to the situation of the Church fifty years ago.

In medicine, they are talking about a fourth year and a fifth year. They will demand all the years that are essential to professional efficiency. But the Church is permitting its candidates for ministerial leadership to shorten or minimize their preparation. Let us demand from the candidate whatever will make him a fit representative of the Church, at home or abroad. The would-be missionary is a specialist. That fact must not lessen his time of preparation, but rather lengthen it. Any other conclusion will rather disastrously react upon the training of the pastor for the home field.

THE FINDINGS OF THE CONFERENCE

This Conference of the Board of Missionary Preparation with representatives of Theological Institutions and

Foreign Mission Boards of North America, expresses the following judgment respecting the educational preparation of the ordained missionary for service on the foreign mission field:

I. Studies to be Pursued by the Missionary Candidate.

The student preparing for work as an ordained missionary should take a full collegiate and theological course, the latter including courses in special preparation for foreign missionary service, or being supplemented by such studies. His collegiate and subsequent courses should include the following studies:

Studies Ordinarily Pursued in College.

A modern language, in addition to the study of his mother tongue.
Greek.
General psychology.
Educational psychology, or the principles of education.
History of philosophy.
General history, or the history of civilization.
Biblical history and literature.
Social and religious survey of the world.
Economics.
Human society and the laws of its organization.
Some physical and biological science.

The above studies should ordinarily be pursued in college, but, failing this, should be taken later.

Studies Ordinarily Pursued in Professional Schools.

The historical and interpretative study of the Bible, preferably including the study of the original languages.
Church history, especially of early Christianity in relation to other religions.
Systematic theology.
Apologetics.
The effective presentation of the Christian message (missionary homiletics).
The historical and comparative study of church organization and activity (church polity).
The history, psychology, and philosophy of religion.
Principles of religious education.

The history of missions, especially the modern period, accompanied by readings in the biographies of missionaries.
Principles and methods of Christian missions.
Phonetics, and the scientific method of language study.

The above studies should be taken in a theological seminary, in a special missionary training school, or in a university. They should be accompanied by practical Christian work under competent guidance, and be pursued under influences adapted to develop the Christian life.

Studies Usually Taken on the Field.

The language of the missionary's field.
Its history and literature, economic and social conditions.

To all the above it is desirable to add, in most cases,

Hygiene.
Sanitation.
Business methods.
First aid to the injured.
Music.

2. The Length of the Course.

The amount and importance of work to be done in the field of special missionary preparation is so great, that no student ought to sacrifice the thoroughness and completeness of his theological curriculum by attempting to cover both the regular and the special studies in three annual sessions of the ordinary length. With a sufficient faculty and with a school year of sufficient length the curriculum might be so arranged as to make the special missionary preparation an organic part of the curriculum.

Such a course might, for example, include the following studies:

Old Testament, 192 hours.
New Testament, 192 hours.
Church History, 192 hours.
Systematic Theology, 192 hours.
Missionary Homiletics, 96 hours.
Religious Education, 96 hours.
History of Missions, 96 hours.
Apologetics, 48 hours.

Church Polity, 48 hours.
Principles and Methods of Missions, 48 hours.

Such a curriculum can be covered in twenty-seven or twenty-eight months, that is, in three years of nine months, or in four years of seven months. But it is obvious that no school should undertake thus to enlarge the curriculum unless it can both raise the new subjects to the level of the old, and at the same time, avoid sacrificing the old subjects. Two summer sessions of a school of high scholastic standards and spiritual atmosphere, which might be co-operatively conducted by all the institutions in a given region at an institution conveniently located and well equipped, might wisely supplement the three years' course where no adequate training or special missionary courses are provided. Such a method would be more effective and far more economical than the lengthening of the course in all our theological schools.

For the student who gives a fourth year to special preparation, it will be natural to continue at his own theological seminary, if it provides opportunities which are adequate in amount and scholarly quality. Otherwise, he will be compelled to seek out another seminary which does offer these opportunities, or proceed to one of the recently founded schools for missionary training, or to some university centre offering him his desired advantages.

3. Advising and Aiding the Candidate.

Without involving the Mission Board in expense or in definite acceptance of a candidate, it is our conviction that, whenever possible, a candidate should be brought under the consideration of his Board sufficiently early to enable the Candidate Secretary and Board or such other ecclesiastical body as may be involved to aid in the direction of his preparation.

If in the judgment of a Board, after the candidate has been accepted, special preparation, in addition to that pro-

vided by the college and theological seminary, is desirable for a candidate, in order to equip him the better for the course to which he has been assigned, we believe it to be a proper and economical use of the Church's funds for the expenses of such special preparation to be provided on the fellowship basis.

4. Some Courses to be Pursued by Candidates for the Home Ministry.

In the conviction that the responsibility of the missionary enterprise rests equally upon those who stay at home and those who go to the foreign field, we recommend that students looking forward to work in the home field should, as far as practicable, include the following studies in their courses of training:

The history, psychology and philosophy of religion, including a clear presentation of the character and fruitage of each religion at the present day.

History, principles and methods of Christian missions, including the basis of their claim upon the home church.

Home organizations, and administration of the student's denominational Board and of other missionary agencies.

The presentation of missions, and development of missionary spirit within the parish.

The study of missionary movements, biography and work in specific fields.

To these the student should add private reading in Missionary Biography.

5. The Spirit and Method Required in Theological Education.

Under the guidance of the Spirit of God, Christian people have come in these recent years more or less consciously to see that Christianity is in its very essence missionary; and the changes in the curricula of our theological seminaries in the direction of more adequate preparation for missionary service have, therefore, meant, in large part, simply prepara-

tion for a more consistent and thorough-going by fifty-two of Christianity itself. The new emphases and subjects been demanded just because there could be no effective setting forth of the Christian message and life without them. The spirit and method needed are themselves suggested, thus, by the new emphases and the new subjects. And for final results the right spirit and method may mean more than the exact content of the course of study.

As to spirit, then, we are really asking in the Christian missionary the same Christlike spirit that should characterize every Christian minister, every theological teacher, and indeed every Christian disciple. The Christian missionary needs to have drunk so deep of the spirit of Christ that he may incarnate the spirit of brotherhood, of unwearied sympathy, of the ability to put himself with thought and imagination at the point of view of the man he would help, so as to appreciate the best in him, and to respond to his deepest need. He must have not less the sacrificial spirit that enables him unhesitatingly, sternly to subordinate all the lesser goods to the supreme goal of the Kingdom. And, as the prime condition of the successful performance of his task, he requires such an actual, outgoing, invincible love for men as compels him to share with other men the best which Christ has brought to him. He needs, up to the full measure of his ability, a contagious personality, convictions that breed conviction, character-begetting power. And all this holds not less for theological teachers and for all those who are to go into the home field. The spirit of the theological seminary itself should be such as naturally to call out such men.

As to method, the theological seminary needs the simple application of those methods that an honest, adequate and effective presentation of Christianity in the foreign field demands. The method, therefore, must be characterized by the scientific spirit—so essentially akin to our Lord's own demand for utter inner integrity of spirit—by the determin-

vided by the straight, to report exactly, to give an absolutely for ast reaction upon the situation in which one is placed. (Even minor adjustments in curricula go back to this.) The method must be characterized secondly by the historical and comparative spirit, that can trace truth in its development, that can see that Church History is past Missions, and can learn from all the past: and that has won the power to enter intelligently and sympathetically into the life of other churches, races, civilizations and religions. The method needs, too, the concrete, accurate, psychological approach, that will express itself in the whole field of religious education and in the practical presentation of the Christian message, and will affect the spirit of all other theological instruction. The theological seminary, too, will not be true even to the spirit of religion if it does not strive to see life steadily, to see it whole, to see it in its ultimate meanings, and so to bring to its subjects the philosophic mind. Nor can it be true to the deepest moral characteristic of our age—the social consciousness—without earnestly trying to apply to the entire social life of our time at home and abroad the standards and ideals of our Lord. If these methods truly prevail, the theological seminary can hardly fail to give to its students what is most important for their future growth,—points of view, introduction to the sources, enduring impetus, and right methods of work.

THE ROLL OF THE CONFERENCE

Thirty-seven theological institutions were represented as follows:

THE CO-OPERATING THEOLOGICAL COLLEGES AFFILIATED WITH McGILL UNIVERSITY,
Rev. JOHN SCRIMGER, D.D., Dean.

CONGREGATIONAL COLLEGE OF CANADA, Montreal,
Rev. EDWARD M. HILL, D.D., Principal.

DIOCESAN THEOLOGICAL COLLEGE, Montreal,
Rev. ELSON I. REXFORD, LL.D., Principal.

PRESBYTERIAN THEOLOGICAL COLLEGE, Montreal,
Rev. JOHN SCRIMGER, D.D., Principal.

WESLEYAN THEOLOGICAL COLLEGE, Montreal,
Rev. JAMES SMYTH, LL.D., Principal.

WYCLIFFE COLLEGE, Toronto,
Rev. T. R. O'MEARA, D.D., Principal.

HARTFORD THEOLOGICAL SEMINARY, Hartford, Conn.,
Rev. W. DOUGLAS MACKENZIE, D.D., President.
Rev. Professor M. W. JACOBUS, D.D., Dean.
Professor DUNCAN B. MACDONALD, Ph.D.

THE YALE SCHOOL OF RELIGION, New Haven, Conn.,
Rev. Professor HARLAN P. BEACH, D.D.

THE SCHOOL OF THEOLOGY OF EMORY UNIVERSITY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, Atlanta, Ga.,
Rev. PLATO T. DURHAM, D.D., Dean.

CHICAGO THEOLOGICAL SEMINARY, Chicago, Ill.,
Professor ERNEST D. BURTON, D.D., Representative.

DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO, Chicago, Ill.,
Professor ERNEST D. BURTON, D.D.

GARRETT BIBLICAL INSTITUTE, Evanston, Ill.,
Rev. Professor W. D. SCHERMERHORN, Ph.D.

McCORMICK THEOLOGICAL SEMINARY, Chicago, Ill.,
Rev. Professor GEORGE L. ROBINSON, Ph.D.

WESTMINSTER THEOLOGICAL SEMINARY, Westminster, Md.,
Rev. HUGH LATIMER ELDERDICE, D.D., President.

ANDOVER THEOLOGICAL SEMINARY, Cambridge, Mass.,
Rev. Professor JOHN WINTHROP PLATNER, D.D.

BOSTON UNIVERSITY SCHOOL OF THEOLOGY, Boston, Mass.,
Rev. L. J. BIRNEY, D.D., Dean.

EPISCOPAL THEOLOGICAL SEMINARY, Cambridge, Mass.,
Rev. Professor MAX KELLNER, D.D.
Rev. Professor HENRY BRADFORD WASHBURN, D.D.

NEWTON THEOLOGICAL INSTITUTION, Newton Center, Mass.,
Professor HENRY K. ROWE, Ph.D.

DREW THEOLOGICAL SEMINARY, Madison, N. J.,
Rev. Professor EDMUND D. SOPER, D.D.

THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH, Princeton, N. J.,
Rev. J. ROSS STEVENSON, D.D., President.
Rev. Professor CHARLES R. ERDMAN, D.D.

THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN AMERICA, New Brunswick, N. J.,
Rev. J. PRESTON SEARLE, D.D., President.

ALFRED UNIVERSITY THEOLOGICAL SEMINARY, Alfred, N. Y.,
Rev. Professor WILLIAM C. WHITFORD, D.D.

COLGATE THEOLOGICAL SEMINARY, Hamilton, N. Y.,
Rev. WILLIAM H. ALLISON, D.D., Dean.

GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH, New York City,
Rev. WILFORD L. ROBBINS, D.D., Dean.
Rev. Professor FRANCIS BRANCH BLODGETT, D.D.

ROCHESTER THEOLOGICAL SEMINARY, Rochester, N. Y.,
Rev. Professor HENRY B. ROBINS, Ph.D.

vided by the following theological seminary, New York City,
Francis Brown, D.D., President.
for ordained men: Professor Robert E. Hume, Ph.D.

THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN THE UNITED STATES, Dayton, Ohio,
Rev. A. D. Wolfinger, D.D.

OBERLIN THEOLOGICAL SEMINARY, Oberlin, Ohio,
Rev. Henry Churchill King, LL.D., President.

UNITED PRESBYTERIAN THEOLOGICAL SEMINARY, Xenia, Ohio,
Rev. Professor M. G. Kyle, D.D.

W. NAST THEOLOGICAL SEMINARY, Berea, Ohio,
Rev. John A. Vollenweider.

CROZER THEOLOGICAL SEMINARY, Chester, Pa.,
Rev. Milton G. Evans, D.D., President.

MORAVIAN THEOLOGICAL SEMINARY, Bethlehem, Pa.,
Rev. Augustus Schultze, D.D., President.
Rev. Professor W. N. Schwarze, D.D.

PITTSBURGH THEOLOGICAL SEMINARY, Pittsburgh, Pa.,
Rev. Professor W. R. Wilson, D.D.

THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN THE UNITED STATES, Lancaster, Pa.,
Rev. John C. Bowman, D.D., President.

THEOLOGICAL DEPARTMENT OF TEMPLE UNIVERSITY, Philadelphia, Pa.,
Rev. W. B. Shumway, D.D., Dean.

BIBLICAL DEPARTMENT OF VANDERBILT UNIVERSITY,
Rev. W. F. Tillett, D.D., Dean.
Rev. Professor O. E. Brown, D.D.

THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH, Theological Seminary, Va.,
Rev. Edmund J. Lee.

XENIA THEOLOGICAL SEMINARY, Xenia, Ohio.
Rev. Professor M. G. Kyle, D.D.

Five institutions interested in the training of missionaries were represented at the Conference by eight delegates.

BIBLE TEACHERS TRAINING SCHOOL, New York City,
Rev. Wilbert W. White, Ph.D., President.
Rev. Professor Thomas F. Cummings.

CINCINNATI MISSIONARY TRAINING SCHOOL, Cincinnati, Ohio,
Miss Addie Grace Wardle, Ph.D., President.

COLLEGE OF MISSIONS, Indianapolis, Ind.,
Professor Harry C. Hurd, Registrar.

KENNEDY SCHOOL OF MISSIONS, Hartford, Conn.,
Rev. Professor Edward W. Capen, Ph.D., Secretary.

TEACHERS COLLEGE OF COLUMBIA UNIVERSITY, New York City,
Professor James E. Russell, Ph.D., Dean.
Professor T. H. P. Sailer, Ph.D.

Of the Foreign Mission Boards and co-operating organizations represented in the Foreign Missions Conference of

North America twenty-nine were represented by fifty-two delegates.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
Rev. James L. Barton, D.D., Corresponding Secretary.
Rev. Edward Lincoln Smith, D.D., Corresponding Secretary.

WOMAN'S BOARD OF MISSIONS (CONGREGATIONAL),
Miss Helen B. Calder, Secretary.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY,
Rev. Emory W. Hunt, D.D., General Secretary.
Rev. Fred P. Haggard, D.D., Home Secretary.

FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION,
Rev. T. B. Ray, D.D., Foreign Secretary.

CHRISTIAN WOMEN'S BOARD OF MISSIONS (DISCIPLES),
Rev. S. G. Inman.

THE CANADIAN CHURCH MISSIONARY SOCIETY,
Rev. Canon T. R. O'Meara, LL.D.. Secretary.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.,
Rt. Rev. Arthur S. Lloyd, D.D., President.
Rev. Arthur M. Sherman.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS,
Miss Carolena M. Wood.
Ross A. Hadley, Assistant Secretary.

FOREIGN MISSIONARY ASSOCIATION OF FRIENDS OF PHILADELPHIA,
Horace E. Coleman.

BOARD OF FOREIGN MISSIONS OF THE GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH IN N. A.,
Rev. George Drach, General and Candidate Secretary.

BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH,
Rev. William F. Oldham, D.D., Corresponding Secretary.
Rev. Thomas S. Donohugh, Candidate Secretary.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH,
Mrs. John M. Cornell, Corresponding Secretary, New York Branch.
Mrs. Edward S. Ferry, Acting President, New York Branch.
Miss Florence Hooper, General Treasurer.
Miss Elizabeth R. Bender. Commissioners for Foreign Missions.
Mrs. J. H. Knowles, Recording Secretary, New York Branch.
Mrs. W. F. Oldham.
Mrs. J. Edgar Leaycraft.
Miss W. R. Lewis.
Mrs. Dion Wylie Kennedy.

MISSIONARY SOCIETY OF THE METHODIST CHURCH, Canada,
Rev. James Endicott, D.D., General and Candidate Secretary.

BOARD OF FOREIGN MISSIONS METHODIST PROTESTANT CHURCH,
Rev. Fred C. Klein, D.D., Corresponding Secretary and Treasurer.

SOCIETY OF UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN (MORAVIAN CHURCH),
Rev. W. N. Schwarze, D.D.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN U. S. A.,
Robert E. Speer, D.D., Secretary.
Rev. Arthur J. Brown, D.D., Secretary.
T. H. P. Sailer, Ph.D., Educational Secretary.

BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA,
President W. H. S. Demarest, D.D.
Rev. William I. Chamberlain, Ph.D., Foreign Secretary.

BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES,
Rev. A. R. Bartholomew, D.D., Secretary.
A. D. Wolfinger, Secretary.

BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF N. A.,
Rev. M. G. Kyle, D.D., President.
Rev. Charles R. Watson, D.D., Corresponding and Candidate Secretary.
W. B. Anderson, Associate Secretary.

AMERICAN COUNCIL, AFRICA INLAND MISSION,
Frank H. Mann, Secretary.

STUDENT DEPARTMENT, INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS,
Rev. Paul Micou, Secretary for Theological Seminaries.

FOREIGN DEPARTMENT OF THE NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS, U. S. A.,
Miss Bertha Conde.
Miss Clarissa H. Spencer.

CHRISTIAN AND MISSIONARY ALLIANCE,
Rev. J. D. Williams, Foreign Secretary.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS,
Fennell P. Turner, General Secretary.
Joseph C. Robbins, Candidate Secretary.

TRUSTEES OF THE CANTON CHRISTIAN COLLEGE,
W. Henry Grant, Secretary and Treasurer.

TRUSTEES OF THE SYRIAN PROTESTANT COLLEGE,
Rev. Francis Brown, D.D.

CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE,
John R. Mott, LL.D., Chairman.

DOMINION COUNCIL OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS, Canada,
Miss Una Saunders, National Secretary.

There were present eight missionaries on furlough.

Rev. Horace E. Coleman, Tokyo, Japan,
The Friends' Foreign Missionary Society.

Professor Henry B. Graybill, M.A., Canton, China.
The Canton Christian College.

Rev. S. G. Inman, Mexico,
Secretary Committee on Co-operation in Latin America.

Rev. Edmund J. Lee, Nanking, China,
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Dr. B. L. Lockett, Oyo, Nigeria, South Africa,
The Southern Baptist Convention.

Rev. Professor Harry F. Rowe, Nanking, China,
The Board of Foreign Missions of the Methodist Episcopal Church.

Rev. Arthur M. Sherman, Hankow, China,
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Rev. Professor Leighton Stuart, Nanking, China,
The Union Theological School of Nanking.